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सर्वेषां दर्शनानां अद्वैते तात्पर्यम्

(WITH ENGLISH TRANSLATION)

THE ADVAITIC IMPORT OF ALL DARSANAS

BY

Vidyanidhi, Panditaraja, Vadasardula, Vidya Vachaspati
Pandita Ratna, Brahmasri V. S. RAMACHANDRA SASTRIGAL

BHARATIYA VIDYA BHAVAN
BOMBAY 400 007
1977

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(WITH ENGLISH TRANSLATION)

THE ADVAITIC IMPORT OF ALL DARSANAS

His Holiness Sri Kanchi Kamakoti Peetadhipathy Jagadguru

Sri Sankaracharya Chandrasekharendra Saraswati

Sathabhishekam Commemoration Lectures

(*Second Series*)

BY

Vidyanidhi, Panditaraja, Vadasardula, Vidya Vachaspati
Pandita Ratna, Brahmasri V. S. RAMACHANDRA SASTRIGAL

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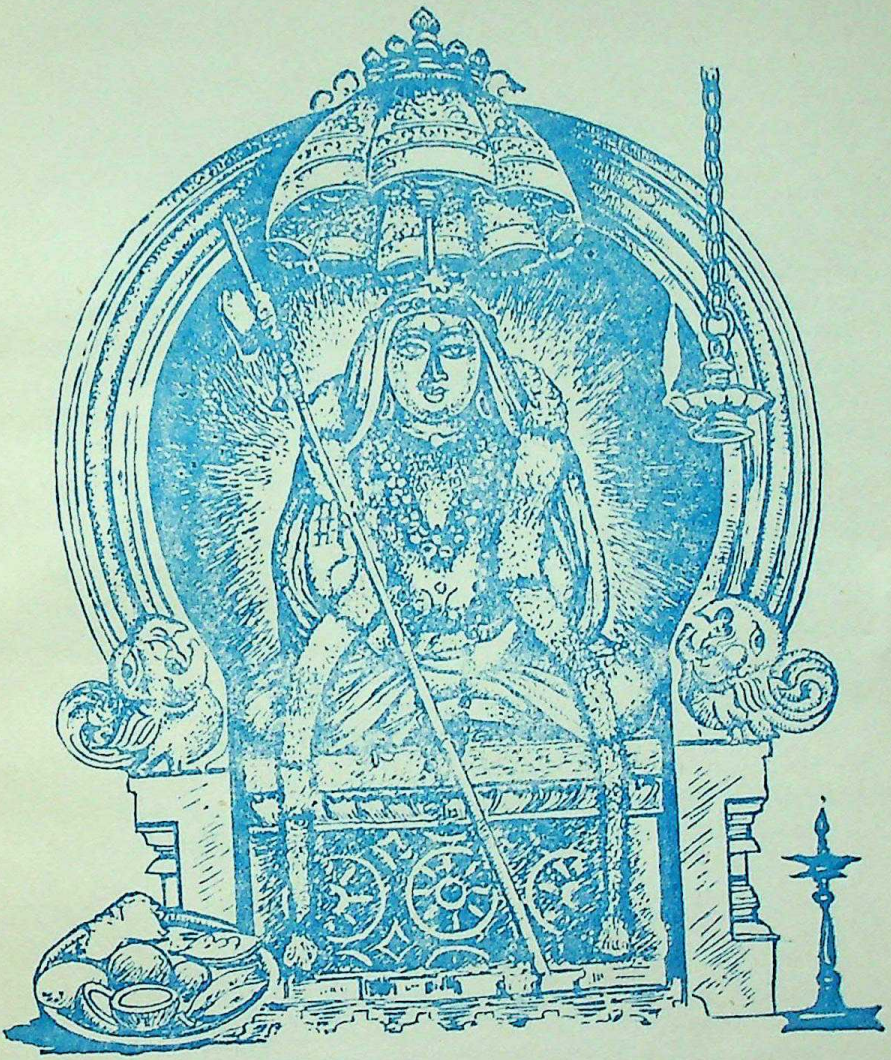

The image of Sri Sankara Bhagavatpada
(in the Sri Kamakshi Shrine at Kanchi)

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PUBLIS HER'S NOTE

To commemorate the Sathabhishekam of His Holiness Sri Chandrasekharendra Saraswati Swamigal which took place on the 25th of February 1975. the *Bhavani Charitable Trust, Madras-6,* generously came forward with an Endowment for delivering lectures associating them with the name of His Holiness. The Bharatiya Vidya Bhavan, Madras Kendra, has gratefully accepted the Endowment.

The general scheme and purpose of the Endowment and some of the details of the spiritual ministry of the holy personage with whom it is associated will be found from the following pages i to vii.

The first lecture under this Endowment was delivered in English on the 12th and 13th of December 1975 by Dr. D.V. Gundappa on **Advaita Faith and Practice.**

This, the second Endowment lecture in Samskrit, is published along with a free translation in English by Dr. M. Narasimhachary.

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OM

SRI GURUBHYO NAMAH

Sri Adi Sankara, reverentially adored as Sri Bhagavatpada, was a luminary of everlasting radiance in the spiritual firmament of India whose light has travelled through the centuries to the far corners of the globe.

After expounding the Truth of Advaita and securing its strength and solidarity on the firm foundation of his *bhashyas* on the *Prasthanatraya*, to ensure that the tradition of his teachings was preserved aud transmitted to future generations by precept and by example. Sri Sankara established, wherever his mission took him in Bharata Varsha, he *sishyas* that he had gathered under him through the years who could speak with the authentic voice of their discipleship to him and be exemplars of the way of life that he had promulgated. Such seats of religion were the Mutts or monasteries that he founded which, in course of time, grew to be bastions of the Vedic faith and practices and of the highest reaches of the Advaita philosophy. Of these, five have survived to this day, four in the cardinal corners of the country, and the fifth where, according to one tradition, he stayed in the closing years of his all too brief sojourn on earth and ultimately shuffled his vesture of clay. Through the years, they have been fulfilling their ordained purpose of transmitting the Sankarite tradition undiminished by the passage of time. They functioned from Badari in the North, from Dwaraka in the West, from Puri in the East and from Sringeri in the South, and from the fifth one at Kanchi. Since the time of the great Original,[1] a succession of scholarly and holy personalities have presided over these monasteries which have acquired repute as Advaitic peethas.

[1] Though historians place Sri Sankara in the 8th Century A.D., the traditional date, according to the Monasteries, takes him to the B. Cs.

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II

Of these, the Kamakoti Peetha at Kanchi counts sixtynine personages in pontifical succession to the great Sankara, all of them ripe scholars of Advaita, who transformed their knowledge into experiential anubhava, intense in their devotion to God whom they worshipped in the Yoga Linga of Sri Chandramouliswara, deeply committed to the spiritual education of their disciples and ever concerning themselves with their well-being. Among this galaxy of the renowned occupants of the Peetha, SRI CHANDRASEKHARENDRA SARASWATI SRICHARANĀH, the sixty-eighth in the line, is a person of superlative saintliness the like of whom one comes across only rarely. Called to his august Office in 1907 when he was barely thirteen years of age and initiated into the sannyasic order in a most unexpected way, the transformation overnight of Swaminatha, the High School lad, into Sankaracharya, the World Teacher, was as complete as it was instantaneous.

III

The details of the spiritual ministry of His Holiness, who is generally referred to and reverentially adored as *Periyaval*, during these nearly seven decades have been as diverse as they have been extensively prolific. Deeply rooted in the belief *Vedo'khilo dharma -moolam*, that the Vedas are the source and sanction of all of a man's dharmas, His Holiness has been anxious to establish the Vedas permanently in the utterance and understanding of those qualified to chant them and use them in the practices of their religion. Nothing has caused concern to His Holiness so much as the decline in the number of Vedic scholars and of those competent to officiate at sacramental ceremonies. To this end, he has organized All-India Institutions called the *Veda Dharma Sastra Paripalana Sabha* and the *Veda Rakshana Nidhi Trust*, reviving the declining practice of *Veda Adhyayana* particularly of those *sakhas* of the Vedas whose adherents have dwindled in number in the passage of time. Similarly realising that any Vedic ritual performed with knowledge of the meaning of the mantras employed in it has its efficacy considerably enhanced, His Holiness encourages the study of *Veda Bhashyas* by public recognition of those adept in them and making

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cash awards both to their teachers and students from time to time. The procedural details in the performance of the samskaras of every Hindu outlined in the *Dharma* and *Grihya Sutras* form subjects of study, the successful completion of which confers on the *vidyarthi* the title of *Dharmajna* or *Grihyajna* as the case may be, and also a cash prize. The *Sashtyabdapurti Trust* and the *Kalavai Brindavan Veda Vidya Trust* are dedicated to the furtherance of these schemes.

IV

The *Advaita Sabha* founded by his Paramaguru in 1895 has been functioning for the past eighty years to promote the study of Advaita Vedanta and a pass in the examination held at the annual sessions of the Vidwat Sadas of the *Sabha* in different parts of the country under his patronage is a coveted distinction. His Holiness honours eminent scholars of Vedanta by the award of the prestigious title of SASTRARATNAKARA. As knowledge of Sanskrit is the foundation of all these acquisitions, His Holiness arranges that pupils are drawn to the study of that language in Schools and Colleges through the institution of *Amara Bharati* which offers encouragement in the shape of scholarships and recognition of proficiency in the subject.

V

In the realm of religion, His Holiness has been stressing the performance of daily rituals like the *Sandhya Vandana* and allied observances and is keen that boys should have their *Upanayana* performed at the prescribed age before lustful thoughts impeding the growth of *Brahmatejas* find lodgement in their hearts. Emphasising the value of community worship in temples in addition to the domestic shrine, he has popularised the renovation of old temples and the construction and consecration of many new ones. For the proper ordering of such places of worship and to encourage the knowledge and practice of the *agamas* and the art of temple architecture, he has been giving a fillip to the traditional *sthapatis* and the practitioners of the *agamas* which regulate temple worship by holding periodic conferences which function as a clearing house of ideas and promote people's interest in and understanding of these cardinal features of temple worship.

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VI

His Holiness has been endeavouring to promote intra-religious appreciation and amity between the *Saivaite* and the *Vaishnavaite* sections of the Hindus by insisting on *Siva-Vishnu-Abheda* making boys and girls sing the Vaishnavaite *Tiruppavai* and the Saivaite *Tiruvembavai* hymns and arranging Conferences for promoting equal devotion to these manifestations of the same God.

The system of weekly congregational prayers, circumambulating the village temples known as *Vaaravazhipaadu* and the Ekadasi discourses in them, which His Holiness recommends, are intended to turn the mind Godward and to foster religious consciousness and habit among men.

VII

His Holiness has not been unmindful of the secular welfare of people both individually and collectively. Anxious to raise the standard of *life* (as distinct from our standard of *living*), he advises every one to cultivate simple habits, to avoid extravagance in marriage, to help indigent parents to perform in time the marriage of their daughters through the *Kanyakadana Trust* that he has commanded to be formed and to avoid the impoverishing practice of demanding dowries. His *Pidiarisi Thittam* is a master-stroke of genius by which every household donates, just a handful of rice and a paisa every day to a common pool to help to cook the rice and distribute it after offering to God in a nearby temple to the needy poor who buy it for just a trifle of their earnings. His *Mudradhikari scheme* is intended to promote joint ventures by the people of a village in digging or deepening their tanks and the care of the village and its temple as a centre of religious and social life.

A group of his disciples is visiting hospitals periodically to distribute holy *prasadam* to the patients to hearten them in their sufferings and, where necessary, to enable the departing souls to take wing with *antima smarana* (lingering last thoughts) of their *ishta devata*. Another group visits prisoners in jails giving them counsel and comfort and reclaiming them as law-abiding citizens

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of society. Yet another service that is being rendered by his instruction is the *jivatma kainkaryam* whereby the ultimate ceremonies are done to the forlorn dead *to each according to the rites of his religion.*

VIII

His Holiness has also been endeavouring in his own way to bring about joint action by mathadhipatis of all denominations of Hindus to foster *astikya* and religious fervour among all classes of people without encroaching or debating on their theological doctrines and beliefs. He desires each one of us to observe the *anushthanas* appropriate to his nature, stage of life and status, and with a mind disciplined by the process, to be filled with devotion to God in the manner that *each one of us has been accustomed to worship Him by his kulachara.*

IX

His Holiness' devotion to Sri Sankara is a rare example of *Gurubhakti.* He popularised the celebration of Sri Sankara Jayanthi in a scale unknown before his time and caused statues of Sri Sankara with his four disciples to be erected on elevated pedestals in important pilgrim places of India where people can have His saving *darshan* immediately after bathing in the sacred seas or rivers and worshipping in all the holy spots of the land.

X

"In a country without a king, is not to be found the silent eremite who makes his home where the sun sets and walks alone, his senses stilled, seeing the self in the Self" So say the counsellors of Dasaratha when the King is dead praying to Vasishta to see that there is no interregnum.[1] And the Lord tells Arjuna in the Bhagavad-Gita, "when it is night for all the world, the contemplative muni, who sees Brahman, is wide and awake.[2]

---

१. नाराजके जनपदे चरत्येकचरो वशी ।
भावयन्नात्मनात्मानं यत्र सायंगृहो मुनिः ॥

२. यानिशा सर्वभूतानां तस्यां जाग्रति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

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These two statements between them may be said to present the Advatic state and its supreme relevance to the life and concerns of men. The jnani brings light and comfort by his mere presence. He is in the world but not of the world. He represents the ideal of impersonal benevolence and is a standing reminder to men that "the Kingdom of Heaven is within you".

In *His Holiness Sri Chandrasekharendra Saraswati Sricharanah* we have a supreme example of Advaita in precept and practice. Millions have basked in his presence and found in it balm for a wounded heart. The fortunate few have been helped to lift their eyes up above the horizon and glimpse the Truth of thuth, thanks to the seasonable word they have been privileged to hear. For them it has been a transporting experience and a permanent possession of immeasurable value. After relinquishing his pontificate to his successor Sri Jayendra Saraswathy Sripadāh, whom he nominated to the Peetha in March 1954 and who is fulfilling its office with conspicuous success, His Holiness has, of late, been living, when he chooses to eat, only on uncooked food, betaken himself to *tapasya* and frequent spells of silence augmenting his spiritual eminence and benedictory greatness.

XI

It is therefore in the fitness of things that a sincere and self-effacing *sishya* of the Acharya should have come forward to endow an annual Lectureship under auspices of the *Madras Kendra* of the *Bharatiya Vidya Bhavan* through the agency of the *Bhavani Charitable Trust* associating it with the name of His Holiness to commemorate his *Satabhishekam* [his having witnessed the waxing (third day) moon a thousand times] to highlight the services of the Sage as the great exemplar of the life lived in the spirit of Advaita. The lectures (two or three in number to be delivered in one or more languages and at different centres) will lay special emphasis on the value of Advaita as a discipline for the making of the whole man, the ideal represented by the words of Srimad Bhagavata *'sarvabhuta suhrt sadhuh maitrah karuna eva cha'*, the man who befriends all life, who, having found the peace that passeth understanding, is full of the milk of human kindness and tender compassion.

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It is intended that the lectures every year, which will be delivered by acknowledged authorities, should deal with one or more special aspects of the large subject as it bears on ethics and religion as well as metaphysics.

The Bharatiya Vidya Bhavan (Madras Kendra) has appointed a Committee to be in charge of the Endowment to select and invite Lecturers, approve the subject, language and the centre (in India and abroad) and generally to carry out the purposes of the Endowment.

T. V. VISWANATHA AIYAR

Chairman, Endowment Committee

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HIS HOLINESS SRI KANCHI KAMAKOTI PEETADHIPATHY JAGADGURU
SRI SANKARACHARYA DHAKRASEKHARENDRA SARASWATHI SWAMINAH

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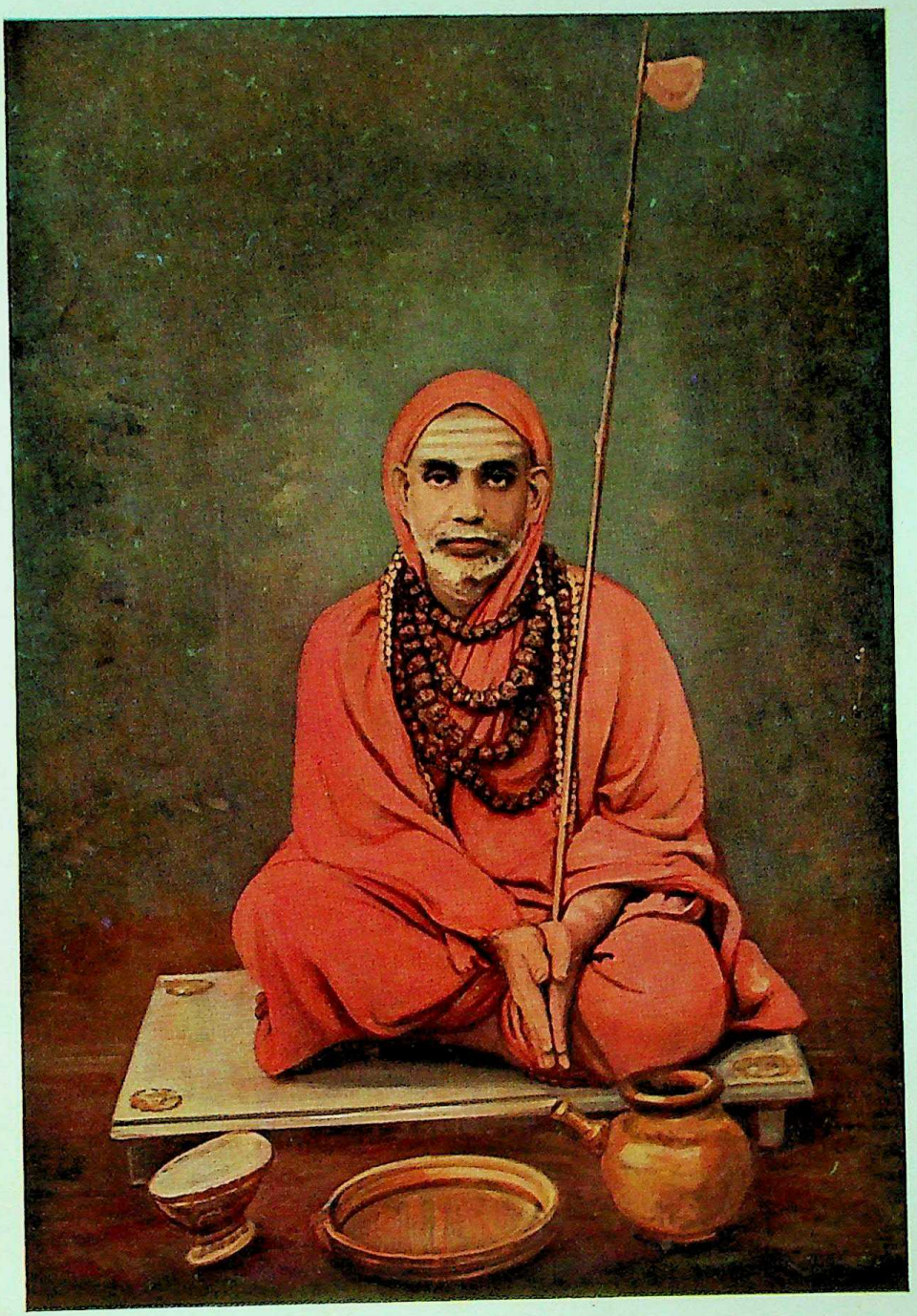

श्रीचन्द्रशेखरयतीन्द्रसरस्वतीनां शान्तान्तरङ्ग कलिताखिल भावुकानाम् ।
काञ्चीपुरीस्थित महोन्नत कामकोटीपीठीमुपाश्रितवतां चरणावुपासे ॥

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॥ श्रीः ॥

श्रीगुरुभ्यो नमः

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यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।
व्याख्याताः सर्ववेदान्तास्तान्नित्यं प्रणतोऽस्म्यहम् ॥
श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवत्पादं शंकरं लोकशंकरम् ॥

ओंनमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशऋषिभ्यो नमो महद्भ्यो नमो गुरुभ्यः ॥

ध्यात्वा पवित्रौ चरणौ चन्द्रचूडयतीशितुः ।
अद्वैतात्मनि तात्पर्यं दर्शनानां निरूप्यते ॥

परमहंसपरिव्राजकाचार्येत्यादिविरुदालंकृतानां तपोमूर्तीनां प्रातःस्मरणीयनामधेयानां वेदवैदिकमार्गजीवातूनाम्, अद्वैतात्मानन्दानुसंधानतत्पराणाम् अनुगृहीतविनेयानां, काञ्चीकामकोटिपीठाधीश्वराणां स्वामिपादानां ध्यानपूर्वकमाधाय शिरस्यञ्जलिं यथामति बहूनां दर्शनानामद्वैतात्मनि तात्पर्यं निरूपयितुमारभे ।

"न चात्रातीव कर्तव्यं दोषदृष्टिपरं मनः ।
दोषो ह्यविद्यमानोऽपि तच्चित्तानां प्रकाशते ॥"[1]

इति भाट्टवचनमपि स्मारयामि ।

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(२) श्रीस्वामिपादानां शताभिषेकस्य पवित्रानुस्मरणाय भारतीयविद्याभवनस्य भव्ये प्रत्यवेक्षणे प्रतिहायनं चाल्यमानायामुपन्यासमालायां वत्सरेऽस्मिन् मां नियोजितवद्भ्यो भारतीयविद्याभवनाधिकृतेभ्यः हार्दिकं कार्तज्ञ्यमावेदयामि। ईदृक्षेषु विषयेषु पाश्चात्यपौरस्त्योभयभाषाभिज्ञानामेव नियमनं प्रायशोऽनुभूतचरम्। पाश्चात्यभाषानभिज्ञस्य प्राचीनपद्धत्या कांश्चिदेव ग्रन्थानधीतवतो ममात्र नियोजने नियोक्तृणां पण्डितपक्षपातमन्तरा नान्यो हेतुरिति मन्ये।

(३) सर्वे प्राणिनः सुखमपेक्षन्ते। तदात्मवृत्तीष्यते। नान्यदीये सुखे इच्छा भवति। न हि शत्रुसुखं कोऽपि कामयते। यद्यपि दुःखनिवृत्तिः काङ्क्षिता, तथापि सुखशेषतया तामभिलषन्ति। दुःखमिश्रं सुखं विषसंपृक्तमोदनमिव नेष्टम्। दुःखात्यन्ताभावः स्वाभाविक इति कोऽपि न शिलाभावं प्रेप्सति। नित्यमनित्यं चेति सुखं द्विविधम्। स्रक्चन्दनादिजन्यं सुखं कंचित्कालमवतिष्ठते। यागादिजं सुखं समधिककालावस्थाय्यपि विनाश्येव। स्मरति हि भगवान्, "ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति"[२] इति। "अपाम सोममृता अभूम"[३] इति श्रुतिप्रतिपादितं सोमपानफलममृतत्वमपि न नित्यम्। "आभूतसंप्लवं स्थानममृतत्वं हि भाष्यते" इत्युपबृंहणेन तस्य प्रलयपर्यन्तावस्थानरूपत्वात्। नित्यं सुखं मोक्ष एव। अद्वितीयं ब्रह्मैव मोक्षः। शास्त्रादेव तदवगमः। "नित्यं विज्ञानमानन्दं ब्रह्म" इत्यादिश्रुतयः तस्य नित्यत्वे प्रमाणानि। नित्यस्य निरतिशयस्य सुखस्य सत्त्वे तत्प्राप्तये सर्वे प्रेक्षावन्तः प्रयतन्ते। बहुवित्तव्ययशरीरादिश्रमसाध्ये वैषयिके सुखे नश्वरे प्राज्ञः कोऽपि प्रेप्सां न लभत इति न तिरोहितम्।

(४) प्रसिद्धेषु दार्शनिकेषु चार्वाकाः, जैनाः, सौत्रान्तिक-वैभाषिक-योगाचार-माध्यमिक-भेदभिन्नाः सौगताः वेदाप्रामाण्यवादिनः। वैशेषिकाः, नैयायिकाः सांख्याः, योगिनः, पूर्वमीमांसकाः, औपनिषदाश्च वेदप्रामाण्यवादिनः।

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यद्यपि वैशेषिकाः शब्दस्य न पृथक् प्रामाण्यमङ्गीकुर्वन्ति ; अनुमानेऽन्तर्भावं शब्दस्य मन्यन्ते ; तथापि प्रामाण्यमिच्छन्त्येव । वैयाकरणाः साधुशब्दस्वरूप-निरूपणप्रवृत्ता अपि श्रुतीनां प्रामाण्यं निरूपयन्तः स्वशास्त्रस्याद्वितीय-ब्रह्मपरतां व्यञ्जयन्ति । प्रायशो दार्शनिका अद्वितीयब्रह्मस्वरूपो नित्यसुखात्मको मोक्षः स्वस्वशास्त्रस्य पार्यन्तिकं प्रयोजनमिति मन्वते । कामसूत्रप्रणेता वात्स्यायनोऽपि क्षेमप्राप्तिमभिप्रेत्यैव शास्त्रं प्राणैषीत् । अद्वितीयब्रह्मपरता बहूनां दर्शनानामिति संक्षेपेण निरूपणं क्रियते ।

(५) बृहदारण्यकोपनिषदः शंकरभगवत्पादानां भाष्यं प्रसिद्धम् । तत्र "स एष इह प्रविष्टः"[4] इति श्रुतौ, "सः" इति पदं, "यदर्थः सर्वशास्त्रारंभः . . . स एषोऽव्याकृते नामरूपे व्याकुर्वन् ब्रह्मादिस्तम्बपर्यन्तेषु देहेष्विह कर्मफलाश्रयेषु अशनायादिमत्सु प्रविष्टः"[5] इति व्यवृण्वन् भाष्यकाराः । वार्तिककाराः सुरेश्वराचार्याश्च तस्य भाष्यस्याभिप्रायं वर्णयन्तः —

"यदर्थं सर्वशास्त्राणां प्रवृत्तिरतिविस्तरा ।
आत्मज्ञानावतारार्थः सर्वशास्त्रसमुद्यमः ॥
विरोधः सर्वशास्त्राणां स्वाभिधेयव्यपेक्षया ।
निवृत्त्यर्थेऽविरोधित्वादत एतत् समीरितम् ॥
स्वत एव यतः पुंसां प्रवृत्तिः स्वार्थसिद्धये ।
तत्रानुवादि शास्त्रं स्यान्निवृत्तावेव तन्मतिः ॥"[6] इत्याचख्युः ।

(६) उपबृंहितं चैतत् सूतसंहितायां यज्ञवैभवखण्डे अष्टमेऽध्याये[7] —

"वेदाः सर्वे पुराणानि स्मृतयो भारतं तथा ।

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अन्यान्यपि च शास्त्राणि तथा तर्काश्च सर्वशः ।
शैवागमाश्च विविधा आगमा वैष्णवा अपि '
अन्यागमाश्च विदुषामनुभूतिस्तथैव च ।
अस्मिन्नर्थे स्वसंवेद्ये पर्यवस्यन्ति नान्यथा ॥
बाध्यबाधकतां यान्ति व्यवहारे परस्परम् ।
समुद्र इव कल्लोला इति वेदार्थसंग्रहः ॥ " इति ।

(७) अयमाशयः—

आक्षेपसमाधानादिप्रतिपादनद्वारा अत्यन्तं विस्तृतानामपि वैदिकानामवैदिकानां च दर्शनानां आत्मज्ञानसंपादन एव परमं तात्पर्यम् । पञ्चविंशत्यादिसंख्याभेदभिन्नपदार्थनिरूपणे, प्रत्यक्षादिप्रमाणसंख्यास्वरूपादिविवेचने च प्रतिभात्येव विरोधः । समुद्रप्रभवाणां कल्लोलानां परस्पराघातेऽपि समुद्र एवैकस्मिन् विलीयाविरोधः प्रत्यक्षः । तथा दर्शनानामपि एकेश्वरप्रसूतानां व्यावहारिके विरोधे भासमानेऽपि रागध्वंसद्वारा तत्त्वधीपर्यवसानेनाविरोधः । स्वर्गादौ सुखे प्रेक्षावतां इच्छापूर्वा प्रवृत्तिः स्वाभाविकी । न तत्र शास्त्रापेक्षा । अतः प्रवृत्तिशास्त्रमनुवादकमप्रमाणं स्यात् । स्वर्गादेरनित्यत्व पुरुषार्थाभासस्य तद्धेतोश्च बोधने शास्त्रं प्रतारकमप्रमाणमेव स्यात् । अतः रागद्वेषादिनिवर्तनद्वारा नित्ये निरतिशयसुखे प्रत्यगभिन्ने ब्रह्मण्येव पर्यवसानं शास्त्राणां प्रामाण्यं चेति ।

(८) तत्र चार्वाका एवमाहुः—पृथिव्यादीनि चत्वार्येव भूतानि । किण्वादिभ्यो मदशक्तिरिव देहाकारपरिणतेभ्यः भूतेभ्यः ज्ञानमुत्पद्यते । तन्नाशे ज्ञानमपि नश्यति । " विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति "[8] इति श्रुतिरपि भूतचैतन्यमनुवदति । चैतन्यविशिष्टः काय एवात्मा । स्रक्चन्दनादिजन्यं सुखमेव पुरुषार्थः । दुःखमिश्रतया कथमस्य पुरुषार्थतेति शङ्का न

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कार्या । अशक्यपरिहरत्वात् तस्य । सपलालानि धान्यान्याहरन् कृषीवलः पलालानि परिहाय धान्यमात्रमादत्ते । तथा दुःखं दूरीकृत्य सुखमात्रमुपादेयम् । दुःखसंसृष्टमिति यः सुखं त्यजति बालिशः सः । व्याध्यादिजन्यं दुःखं नरकः । प्रियासंपरिष्वङ्गजं सुखं स्वर्गः । देहोच्छेदो मोक्षः । 'स्थूलोऽहम्, कृशोऽहम्, मनुष्योऽहम्' इत्यादिप्रत्यक्षम् आ गोपालाङ्गनाभ्यः, आ च पण्डितेभ्यः प्रसिद्धं प्रमाणं देहस्यात्मत्वे । मम देह इत्यादिप्रत्यक्षं राहोःशिर इति ज्ञानवत् काल्पनिकभेदेन सूपपादमिति ।

(९) एवं निरूपयतामपि पार्यन्तिकोऽयमाशयः—गौणात्मसु पुत्रभार्यादिषु दृढ आत्मत्वाभिनिवेशः बहूनाम् । स्वपोषितस्य शुनः नाशे स्वयमेव नष्टं मत्वा नितरां खिद्यति । स्वपोषिताया शुन्याः प्रसूतौ स्वभार्यासुखप्रसूताविव हृष्यति । प्रातिवेशिकशुनो नाशे न दुःख्यति । प्रातिवेशिकस्य भार्यायाः सुखेन पुंप्रसवेऽपि न हृष्यति । एतत्सर्वं कस्य हेतोः ? एकत्रात्मत्वाभिनिवेशः, तदभावश्चान्यत्र कारणम् । उक्तं च भगवता भाष्यकृता—"पुत्रभार्यादिषु विकल्पेषु सकल्पेषु वा अहमेव विकलः सकलो वेति बाह्यधर्मानात्मन्यध्यस्यति"[9] इति । पञ्चसु कोशेषु प्राथमिकस्यान्नमयकोशस्य अत्मताव्यवस्थापनेन बहुषु बाह्येषु पुत्रभार्यासुहृद्बन्ध्वादिषु गौणात्मसु दृढ आत्मत्वाभिनिवेशः निर्मूलितो भवति । गौणात्मसु आत्मत्वाभिनिवेशबाधनं प्रथमं द्वारं सद्ब्रह्मात्माहमित्यधिगम्य मोक्षसौधप्रवेशे । तदित्थं बहूपकृतं चार्वाकेण मुमुक्षूणाम् ।

(१०) आर्हता मोक्षस्वरूपं एवं वर्णयन्ति[10]—

"सर्वस्य कर्मणो यः
क्षयहेतुरात्मनो हि परिणामः ।
ज्ञेयः स भावमोक्षः
द्रव्यविमोक्षश्च कर्मपृथग्भावः" ॥

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इति। सर्वस्य ज्ञानावरणादिकर्मणः क्षयहेतुर्य आत्मनः परिणामः असौ भावमोक्षः। सर्वकर्मणामात्मनः सकाशात् पृथग्भावः द्रव्यमोक्षः। सर्वात्मना कर्मसंबन्धराहित्यं मोक्ष इति सिद्ध्यति। उक्तं च जिनदत्तसूरिणा—"क्षीणाष्टकर्मणो मुक्तिर्निर्व्यावृत्तिर्जिनोदिता"[11] इति। निर्व्यावृत्तिः इत्यनेन पुनर्लोकाकाशे आवृत्तिर्निरस्ता। समस्तक्लेशानां तद्वासनानां च क्षये आत्मज्ञानमनावृतं भवति। तदा सुखैकतानस्यात्मन उपरिदेशावस्थानं मुक्तिरिति केषांचिदभिप्रायं माधवाचार्याः सर्वदर्शनसंग्रहे संजगृहुः। सम्यग्दर्शनं, सम्यज्ज्ञानं, सम्यक्चारित्रं च मोक्षसाधनम्। इदमित्थमेवेति निश्चयात्मिका बुद्धिः श्रद्धापरपर्याया सम्यग्दर्शनम्। श्रुतज्ञानं सम्यज्ज्ञानमुच्यते। शुक्लोऽयं, कृष्णोऽयमिति विशेषरूपेण ज्ञानं सम्यज्ज्ञानम्। सम्यज्ज्ञानं प्राप्य कायिक-वाचिक-मानसान् सकलव्यापारान् दूरीकृत्यात्मन्येव स्थिरीभावः सम्यक्चारित्रमुच्यते। चित्तैकाग्र्यं ध्यानं च मोक्षकारणप्राप्तौ हेतुः। ओंकारध्यानमप्युपदिशन्ति[12]—"मा चेष्टत, मा जल्पत, मा चिन्तयत किमपि, येन भवति स्थिरः आत्माऽऽत्मनि रत इदमेव परं ध्यानं भवति" इति। येनायमात्मा निर्व्यापारः सन् ज्ञानानन्दस्वभावे निज आत्मनि रतस्तन्मयो भवति, तत्परमुत्कृष्टं ध्यानमित्युक्तम्। ईदृशो ध्याता, "अयोगकेवली" इत्युच्यते। अस्यां दशायां पुटपाकशोधितसुवर्णवत् आत्मात्यन्तपरिशुद्धः सुखी भवति। आत्मा चैतन्यरूपः सुखमनुभवति, सद्रूपश्चेति स्पष्टमेतन्मते। एष आर्हतसमयः।

(११) पदार्थानां सर्वदास्तित्ववादिनः सांख्याः। नास्तित्ववादिनो माध्यमिकाः। 'पदार्थाः उत्पत्तेः पूर्वं न सन्ति। उत्पत्त्यनन्तरं सन्ति। ततो नाशकोपनिपाते न सन्ति' इति सत्त्वमसत्त्वं चाहुर्नैयायिकाः। 'पदार्थाः सदसद्विलक्षणाः अनिर्वचनीयाः, ब्रह्मैवैकं सद्रूपम्' इति मायावादिनो वेदान्तिनः। एते सर्वे एकान्तवादिनः। एतेषां निराकरणार्थम् अनेकान्तवादो जैनाभिमतः। अयमेव स्याद्वाद इति व्यपदिश्यते। स्याच्छब्दः कथंचिदर्थकः। स्यादस्तीत्यस्य कथंचिदस्तीत्यर्थः।

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एवमन्यत्रापि । "नैकस्मिन्नसंभवात्"[13] इत्यधिकरणे निराकृतोऽयं वादः । अनियतसत्त्वासत्त्वादीनां विरोधेनैकस्मिन् धर्मिण्यसंभवः ; वस्तुधर्मत्वे तेषाम् असत्त्वदशायामपि वस्त्वनुवर्तेत । वस्तुस्वरूपत्वे सर्वदा सत्त्वमसत्त्वं च स्यात्, इत्यादिना दूषितः ।

(१२) अस्य मतस्यापि पर्यवसानमद्वैत इति भारतीयदर्शनतत्त्वविवेचकैः श्रीराधाकृष्णार्यैरुक्तं संगृह्यते—

"The Jainas take their stand on the innate nature of the Soul, which can be manifested when the hindrances are removed. Even Kumārila agrees that the soul has a natural capacity for grasping all things and there are ways and means by which we can develop this capacity. If we emphasise this aspect of Jaina Philosophy and remember that there is intuitional knowledge of the Kevalin which is higher than thought, we are led to a monism absolute and unlimited, which would require us to look upon the striving world, where all things roam about midway between reality and nothingness, as unreal. We can look upon the world as real only when we shut out of view the highest aspect of pure spirit. If we recognise it, then the not-self is merely the other of self, some reflection thereof not quite as real as the self, something which is ultimately to be sublated. The world becomes then an appearance created by the force of the not-self. In this way we are led to a severe monism of the type advanced by Śaṅkara. One thing, however, is clear, that it is only by stopping short at a half-way house that Jainism is able to set forth a pluralistic realism".[14]

(१३) शास्त्राचार्यजैनबौद्धदर्शनशास्त्रीत्याद्युपाधिभाजा श्रीमोहनलालमेहता-महोदयेन स्वीये ग्रन्थे जैनसिद्धान्त एवं ज्ञापितः—

"Now, we come to the last stage of spiritual realisation known as parā meaning thereby the highest. The individual now attains ecstasy. His activities are pure and perfect. He gradually annihilates all the

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obscuring (ghātin) karmas and attains omniscience, the remaining karmas are also destroyed in due course. Consequently all the activities of his body, speech, and mind are stopped. He now becomes inactive (ayogin). This stage can be compared with the nirvikalpaka samādhi of yoga. Immediately after this the self attains the final emancipation which is nothing but the consummation of all spiritual endeavour, the highest stage of spiritual realisation".[15]

एवमार्हतदर्शनस्याद्वैतपर्यवसानमुपपादितम् ।

(१४) संप्रति बौद्धानां दर्शनान्यपि पर्यवस्यन्त्यद्वैते इति संग्रहेण निरूप्यते । बौद्धाः वैभाषिकाः, सौत्रान्तिकाः, माध्यमिकाः, योगाचाराः, इति चतुर्धा विभक्ताः । बाह्यमर्थमभ्युपगम्य तस्य प्रत्यक्षतावादिनो वैभाषिकाः । तस्यानुमेयत्ववादिनः सौत्रान्तिकाः । बाह्यार्थशून्यत्वं विज्ञानमात्रास्तितां च साधयन्ति योगाचाराः । विज्ञानस्यापि शून्यतावादिनो माध्यमिका इति प्रसिद्धिः । आत्मरूपस्य ज्ञानस्यापि विनाशो मुक्तिः माध्यमिकानामिति प्रसिद्धिः । निर्विषयोपरागाया अत एव स्वच्छाया धियः संततिर्मोक्ष इतीतरे बौद्धाः । सर्वत्र क्षणिकत्वभावना, शून्यत्वभावना, दुःखभावना, स्वलक्षणत्वभावनेति भावनाचतुष्टयं मुक्तिकारणम् ।

" अविभागोऽपि बुद्ध्यात्मा विपर्यासितदर्शनैः ।
ग्राह्यग्राहकसंवित्तिभेदवानिव लक्ष्यते ॥ "[16] इति ।

ज्ञानस्यैव भ्रमात् ग्राह्यं, ग्राहकं, संवित्तिरिति भेदः कल्पित इति योगाचाराः । ज्ञानस्य सविषयकत्वात्, विषयाभावात् ज्ञानमपि नास्तीति ज्ञानार्थोभयशून्यत्ववादिनो माध्यमिकाः । क्षणिकत्वं—द्वितीयक्षणे विनश्वरत्वम् । अर्थानां क्षणिकत्वं दुःखरूपत्वं च बन्धकेषु तीव्रवैराग्यसंपादनार्थमेव । विषयाणां स्थिरत्वे, सुखत्वे, सुखसाधनत्वे वा तानिच्छेत् । प्रतिक्षणविनश्वरत्वे न तेष्विच्छोदेति ।

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विनश्यदवस्थापन्नमश्वं कः क्रीणीयात् ? । शिष्यबुद्धिपरिपाकानुसारं बुद्धस्योपदेशः । "देशना लोकनाथानां सत्त्वाशयवशानुगाः"[17] इत्याहुः । अत्यन्तबहिर्मुखानां वैराग्यं संपिपादयिषुः तेषां क्षणिकत्वं निरूपयामास । उत्पन्नबाह्यविषयवैराग्याणां तीव्रवैराग्याय ज्ञानानामपि क्षणिकत्वादिसमर्थनं भगवतो बुद्धस्य । तीव्रं वैराग्यमपेक्षितं तत्त्वज्ञानाय मोक्षहेतवे । बाह्यार्थनिह्नवो न बुद्धसंमतः । स्थिरस्यात्मनो ज्ञानरूपस्य निराकृतावपि न तस्य तात्पर्यम् । मीमांसाश्लोकवार्तिककृता भट्टपादेन निरालम्बनवादे—

"धर्माधर्मविभेदे च नासिद्धे परमार्थतः ।
शिष्यात्मनोश्च धर्मादेरुपदेशोऽवकल्पते ॥
तदनुष्ठानतो बुद्धैरिष्टो भेदः स्फुटं च तैः ।
सूत्रान्तरेऽभ्युपेतत्वात् . . . . . "[18]

इत्युक्तम् । न्यायरत्नाकरकृता पार्थसारथिमिश्रेण—"साक्षादेव बाह्यसद्भावः सधर्मसमाख्याते सूत्रे बुद्धेनोक्तः"[19] इत्युक्तम् । वार्तिकव्याख्याता सुचरितमिश्रश्च—"क्वचित् सूत्रविशेषे स्फुटमेव तैर्बाह्यार्थोऽभिमतः यदाश्रित्य सौत्रान्तिकेन बाह्यार्थसद्भावोऽङ्गीकृतः"[20] इत्याह । अतो बौद्धैर्बाह्यार्थानां क्षणिकत्वसाधनं, तेषामपह्नवः, ज्ञानानां क्षणिकत्ववर्णनमित्येवमादिकं तीव्रतमवैराग्यसंपादनायैव ।

(१५) अयमाशयो भट्टपादेन निरालंबनवादान्ते स्फुटीकृतः—

"युक्त्यानुपेतामसतीं प्रकल्प्य
यद्वासनामर्थनिराक्रियेयम् ।
आस्थानिवृत्त्यर्थमवादि बौद्धैः
ग्राहं गतास्तत्र कथंचिदन्ये ॥"[21] इति वदता ।

वार्तिकमिदं सुचरितमिश्रेणैवं व्याख्यातम्[22]—"इयं वासना तत्त्वदर्शिभिः बौद्धैर्वस्तुतो वर्णितेति नेदं संभावयामः । असतीमेव तु युक्त्यानुपेतां युक्तिशून्यां वासनां विकल्प्य विषयेष्वास्थां निवर्तयितुमर्थनिराकरणमुक्तम्

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'एकमेवाद्वितीयम्'[23] इत्याद्युपनिषद्भिरिव। तत्रैव त्वर्वाचीनानां भ्रान्त्या सिद्धान्तावग्रहः" इति। सुचरितमिश्रस्य 'एकमेवाद्वितीयम्' इति श्रुत्युदाहरणं मीमांसकदृष्ट्या, तैरात्मनानात्वोपगमेन अद्वितीयत्वानङ्गीकारात्। मीमांसकानामपि तात्पर्यमद्वैत इत्युत्तरत्र निरूपयिष्यते। युक्त्यानुपेतामिति वार्तिकं विवृण्वानः भट्टोम्बेकः[24]— "बौद्धमपि दर्शनं तात्पर्येण नावगतमित्याह-युक्त्यानुपेतामिति। स हि बुद्धस्तत्त्वदर्शी नाम कथमपि युक्त्यानुपेतां तत एवासतीं वासनां प्रकल्प्य, लोकयात्रासिद्धयङ्गतयायतत, यथाकथंचिद्रागपरो लोकः संग्राह्य इति। बुद्धेनोक्ते तत्रान्यथैवातत्त्वदर्शिनो मामिनिविष्टा भूत" इति। तत्त्वदर्शिभिर्बौद्धैरिति सुचरितमिश्रोक्तिः, बुद्धस्तत्त्वदर्शी नाम इति भट्टोम्बेकोक्तिश्च विभावनीये। बाह्यार्थस्य सत्त्वेऽपि तस्य सांवृतं सत्त्वमाचक्षते न च पारमार्थिकताम्। मुक्तौ "धीसंततिः स्फुरति निर्विषयोपरागा" इत्यभ्युपगमेन विषयाणामभानात् दृष्टनष्टस्वरूपाणां मिथ्यात्वम्। मिथ्यात्वमेव सांवृतं सत्त्वमित्यनेन शब्दान्तरेणोच्यते। आलयविज्ञानसंततिः आत्मेति वदन्तोऽनादिवासनानामाधारत्वमभ्युपगच्छन्तोऽक्षरमविनाशिनमात्मानं छद्मना अङ्गीकुर्वन्त्येव। तथा च ज्ञेयानां सांवृतं सत्त्वं मिथ्यात्वं, विज्ञानस्य पारमार्थिकं सत्त्वमिति योगाचाराणामपि मतमद्वैतपर्यवसायि।

(१६) किमर्थं तर्हि सर्वभावानां क्षणिकत्वसाधनम्? दृढं वैराग्यं संपादयितुमित्युक्तम्। विवक्षितसिद्धयेऽन्यथापि प्रतिपादनं शास्त्रकाराः कुर्वते। मीमांसासूत्राणां भाष्यकृतः शबरस्वामिनः ज्ञानस्यानुमेयतामाहुः औत्पत्तिकसूत्रे[25]— "पूर्वं बुद्धिरुत्पद्यते, न तु पूर्वं ज्ञायते। भवति हि कदाचित् यत् ज्ञातोऽप्यर्थः सन्नज्ञात इत्युच्यते। न चार्थव्यपदेशमन्तरेण बुद्धेः रूपोपलम्भनम्। तस्मान्न व्यपदेश्या बुद्धिः। अव्यपदेश्यं च न प्रत्यक्षम्। तस्मान्न प्रत्यक्षा बुद्धिः" इति। अर्थसम्बन्धमन्तरा बुद्धिः न ज्ञायते। अतोऽर्थं ज्ञात्वा तन्निष्ठज्ञाततया बुद्धिरनुमेयेत्याशयः। ज्ञातत्वं ज्ञानविषययोः संबन्धः अर्थनिष्ठः स्वप्रकाशः; अतो नागवस्थावकाशः। मानसप्रत्यक्षविषय इत्यपि वदन्ति। वस्तुतस्तु ज्ञानं स्वप्रकाशं ज्ञाततावत्। न हि उत्पन्ने ज्ञाने कश्चिदपि संदिग्धे जानामि न वेति; न विपर्य-

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स्यति, न जानामीति । ज्ञानजन्यां ज्ञाततां कल्पयित्वा तस्याः स्वप्रकाशत्वकल्पनापेक्षया ज्ञानस्यैव स्वप्रकाशत्वकल्पनं वरम् । ज्ञानस्य स्वप्रकाशत्वं निरस्य अनुमेयतासाधनं प्रयोजनवशात् । ज्ञानस्यानुमेयतायां तस्याप्रत्यक्षत्वे प्रत्यक्षत्वेन प्रतीतिः कस्याङ्गीकार्या ? न ज्ञानस्य, तस्यानुमेयत्वात् । पारिशेष्यात् बाह्यार्थस्यैवेति, बाह्यार्थसाधनेन योगाचारनिराकरणं प्रयोजनम् । भट्टकुमारिलेन श्लोकवार्तिके ईश्वरो निराकृतः । ईश्वरस्यानुमानमात्रेण सिद्धिनिराकरणाभिप्रायं तत् । कार्यबलेन कर्तुरनुमानेऽपि घटादेरिव किं एकः कर्ता जगतः आहोस्वित् प्रासादादेरिव नाना कर्तारः इति संशये, "द्यावापृथिवी जनयन् देव एकः"[20] इत्यादिश्रुतेरेव शरणतया नानुमानमेकेश्वरसाधनाय प्रभवतीति । तार्किका अपि ईश्वरगतसंख्यादीनां श्रुत्यैव साधनमभिप्रयन्ति । एवं योगाचारा अपि ज्ञानस्य स्थिरतां मन्वाना अपि दृढवैराग्यजननाय तस्याप्यनित्यतां साधयन्ति ।

(१७) बौद्धेषु माध्यमिकाः प्रधानतया परिगणिताः । तेषामयमाशयः—दुःखनिवृत्तिः प्रेप्सिता । तत्साधनं प्रज्ञा । सा द्विविधा—साधनं फलमिति, साधनमपि प्रज्ञा द्विविधा ; अधिमुक्तिचरितस्य, भूमिप्रविष्टस्य चेति । श्रुतिमयी चिन्तामयी, भावनामयी च क्रमश अभ्यस्यमाना भूमिप्रविष्टस्य प्रज्ञां जनयति सा उभयावरणनाशात् सकलकल्पनाजालविगतबुद्धत्वस्वभावां प्रज्ञां निर्वर्तयति सा दुःखं समूलमुन्मूलयति । दुःखं जन्मव्याधिजरामरणादिनिमित्तं प्रियविप्रयोगाप्रियसंप्रयोगादिनिमित्तं च आध्यात्मिकादिदुःखत्रयमिति यावत् । तस्य निवृत्तिरात्यन्तिकः समुच्छेदः । प्रज्ञया हेतुभूतया सर्वं स्वप्नमायास्वभावं पश्यतः सर्वपदार्थानां निःस्वभावताप्रतिपत्तिर्जायते । ततः परमार्थोऽधिगम्यते । तेन सवासनाशेषदोषसमुदयनिवृत्तौ सकलदुःखानामात्यान्तिकसमुच्छेदः मोक्षः ।

द्विविधं सत्यं संवृतिः परमार्थश्चेति । अविद्या हि अभूतमर्थं ज्ञापयति, भूतं चावृणोति । तयोपदर्शितं संवृतिरुच्यते । तदेव लोकसंवृतिसत्यमिति व्यपदिश्यते । लोकस्यैव संवृत्या सत्यमिति तत् तथा व्यपदिश्यते । सा च संवृतिः

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लोकत एव द्विधा—सत्यसंवृतिः, मिथ्यासंवृतिरिति । घटादिकं दोषरहितैः चक्षुरादीन्द्रियैः गृह्यमाणं लोकत एव सत्यम् । ऐन्द्रजालिकप्रदर्शितं व्याघ्रादि, मरीच्युदकं, प्रतिबिम्बादि च, दोषवता चक्षुरादिनोपलब्धं, लोकत एव मिथ्यासंवृतिः । यथाहुः—

" विनोपघातेन यदिन्द्रियाणां
षण्णामपि ग्राह्यमवैति लोकः ।
सत्यं हि तल्लोकत एव शेषं
विकल्पितं लोकत एव मिथ्या " ॥[27]

इति । संवृतिसत्यद्वयमपि सम्यग्दृशामार्याणां मृषा । परमार्थदृशां संवृतिसत्यमलीकम् । अविद्यावतां परमार्थो न भासते ।

कः परमार्थः ? परम उत्तमोऽर्थः परमार्थः । अकृत्रिमं वस्तुस्वरूपम्, यदधिगत्य सवासनः क्लेशः प्रलीयते । शून्यता अतथता इत्यादयः पर्यायाः । परमार्थसत्यस्य लक्षणमेवमुक्तम् । सर्वव्यवहारसमतिक्रान्तं, निर्विशेषं, असमुत्पन्नं, अनिरोधं, अभिधेयाभिधानज्ञानज्ञेयविगतं, सर्वाकारवरोपेतसर्वज्ञज्ञानविषयभावसमतिक्रान्तं, परमार्थसत्यम् । तदविषयः सर्वविकल्पानां, यतः भावाभाव-स्वपरभाव-सत्यासत्य - शाश्वतोच्छेद - नित्यानित्य-सुखदुःख-शुच्यशुचि-शून्याशून्यात्मानात्मलक्ष्यलक्षणैकत्वानेकत्वोत्पादनिरोधादयो विशेषाः तस्य न संभवन्ति, अमीषां सांवृतधर्मत्वात् । तदेतदार्याणामेव स्वसंविदितस्वभावतया प्रत्यात्मवेद्यमिति, तन्न केनचित् प्रतिपादयितुं शक्यते । सर्वप्रकारविनिर्मुक्तं सर्वोपाधिरहितं कथं प्रतिपाद्येत ? शब्दा हि सविकल्पकज्ञानकारणानि । अविकल्पं वस्तु शब्दानां न विषयः । तथापि श्रोतृजनानुग्रहाय संवृत्या निदर्शनान्युपप्रदर्श्य, कथंचित् प्रतिपाद्यते । यथाहुः—

" अनक्षरस्य धर्मस्य श्रुतिः का ? देशना च का ? ।
श्रूयते देश्यते चापि समारोपादनक्षरः ॥ " [28]

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इति । व्यवहारसत्य एव स्थित्वा परमार्थ उपदिश्यते । उपदेशाच्च परमार्थाधिगमः । यथाह नागार्जुनः—

"व्यवहारमनाश्रित्य परमार्थो न देश्यते ।
परमार्थमनागम्य निर्वाणं नाधिगम्यते ॥"[29] इति ।

उपायभूतं व्यवहारसत्यम् । उपेयभूतं परमार्थसत्यं यदधिगमात् निर्वृतिः ।

(१९) किं निर्वाणम् ? सर्वेषां प्रपञ्चानां निमित्तानां य उपशमोऽप्रवृत्तिः तन्निर्वाणम् । प्रकृत्यैवोपशान्तत्वात् शिवः । वाचामप्रवृत्तेः प्रपञ्चोपशमः । चित्तस्याप्रवृत्तेः शिवः । क्लेशानामप्रवृत्त्या जन्मनोऽप्रवृत्त्या शिवः । ज्ञेयानुपलब्ध्या प्रपञ्चोपशमः, ज्ञानानुपलब्ध्या शिवः । तदुक्तम्—"सर्वोपलम्भोपशमः प्रपञ्चोपशमः शिवः"[30] इति ।

(२०) यदि परमार्थसत्यं शब्दप्रतिपाद्यं न भवति, तर्हि बुद्धः कथं तदुपदिष्टवान् ? अत्र नागार्जुनः एवं समादधौ—"न क्वचित् कस्यचित् कश्चिद्धर्मो बुद्धेन देशितः"[31] इति । अविद्यानिद्रानुगतानां देहिनां स्वमायमानानामिव स्वविकल्पाभ्युदय एषः । बुद्धेन न देशित इत्यस्य अयमप्यभिप्रायो वर्णयितुं शक्यते—यथा इक्षुक्षीरगुडादीनां माधुर्यभेदः विविच्य, इदमस्य माधुर्यमिदमस्य माधुर्यमिति सरस्वत्यात्याख्यातुमशक्यं, प्रत्यात्मवेद्यत्वात् तस्य ; तथा परमार्थोऽपि प्रत्यात्मवेदनीयः, न शब्दैः बोधयितुं शक्य इति न देशितः ।

(२१) माध्यमिकमतं संक्षेपेण प्रदर्शितम् । एषां प्रक्रिया बहुश औपनिषदानां प्रक्रियामनुकरोति । परमार्थस्य सत्यता तद्व्यतिरिक्तस्य मिथ्यात्वं, मिथ्याभूतस्यापि विधाद्वयं, यद्वेदान्तिनः व्यावहारिकसत्यं, प्रातिभासिकसत्यमिति व्यपदिशन्ति ; परमार्थे मिथ्यावस्तुनः समारोपः, परमार्थस्य प्रपञ्चोपशमता, शिवता, श्रवणमननिदिध्यासनावगम्यता, वाचां तत्राप्रवृत्तिरित्यादिकं बहु उभयोः

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मते समम्। शब्दभेदमात्रं, न वस्तु भिनत्ति। बुद्धेन परमार्थस्यादेशनमपि[32] —'स होवाच अधीहि भगवो ब्रह्मेति। स तूष्णीं बभूव। तं ह द्वितीये तृतीये वावचन उवाच। ब्रूमः खलु, त्वं तु न विजानासि। उपशान्तोऽयमात्मेति', "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह"[33] इति श्रुत्यर्थानुकारि। निर्वाणार्थं देशनाभावात्, निर्वाणास्तित्वं दूरापास्तमित्येतदपि—

"न निरोधो न चोत्पत्तिः न बद्धो न च साधकः।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता॥"[34]

इति वदद्भिः वेदान्तिभिः संमतम्।

(२२) तर्हि को भेदः माध्यमिकौपनिषदयोः? औपनिषदा वेदप्रामाण्यमङ्गीकृत्य, तद्दर्शितेन पथा तत्त्वं निर्णयन्ति। माध्यमिकास्तु त्रिपिटकादिप्रदर्शितेन मार्गेण विमृशन्ति तत्त्वम्। औपनिषदाः सच्चिदानन्दस्वरूपं नित्यं जीवात्मानमभ्युपेत्य, तस्य सच्चिदानन्दरूपेण ब्रह्मणा ऐक्यं साधयन्ति तत्त्वमसीत्यादिमहावाक्यैः। माध्यमिकास्तु—

"आत्मा तीर्थ्यैः कल्प्यते नित्यरूपो
कर्ता भोक्ता निर्गुणो निष्क्रियश्च।
कंचित्कंचिद्भेदमाश्रित्य तस्य
भेदं याता प्रक्रिया तीर्थिकानाम्॥
सत्कायदृष्टिप्रभवानशेषान्
क्लेशांश्च दोषांश्च धिया विपश्यन्।
आत्मानमस्याविषयं च बुद्ध्वा
योगी करोत्यात्मनिषेधमेव॥"[35]

इति वदन्त आत्मानं निषेधन्ति। शान्तरक्षितश्च तत्त्वसंग्रहे[36]—

"एतच्च सुगतस्येष्टमादौ नैरात्म्यकीर्तनात्।
सर्वतीर्थकृतां तस्मात् स्थितो मूर्ध्नि तथागतः"॥

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इति । [37]" सत्यं ज्ञानमनन्तं ब्रह्म, [38]विज्ञानमानन्दं ब्रह्म " इति विधिमुखेन, तथा [39]" नेति नेति ", [40]" अस्थूलमनणु " इत्यादिनिषेधमुखेनापि तत्त्वमुपदिशन्ति वेदान्ताः । निषेधमुखेनैव तत्त्वमुपदेष्टव्यमिनि माध्यमिकाः । यत्परमार्थसत्यं तत्त्वं तत्सत्त्वचित्त्वानन्दत्वोपलक्षितमिति वेदान्तिनः । सर्वोपप्लवरहितत्वोपलक्षितमिति माध्यमिकाः । व्यवहारे पुनः महीयान् भेद इति व्यक्तम् । वार्तिककृतः सुरेश्वराचार्यास्तु[41] —

" अनित्यदुःखशून्यत्वं पदार्थानां ब्रुवन् स्फुटम् ।
बुद्धोऽपि रागाद्युच्छित्तौ यतते नात्मनिह्नुतौ ॥"

इति बुद्धस्यात्माङ्गीकारं कथितवन्तः । अत्रानन्दगिरिणा[42] —

" नैरात्म्यमार्गमधिगम्य भवन्ति मुक्ताः
तस्मादसावतिशयेन विचार्यतेऽत्र ॥"

इत्युक्तत्वात् कथमात्मज्ञानार्थता वैनाशिकदर्शनस्येति इमां कारिकामवतार्य, पदार्थानामनित्यत्वाद्युक्त्या तद्वैराग्यद्वारा प्रत्यज्ञाने वैनाशिकदर्शनं पर्यवसितम् । यथाह[43] — 'सर्वज्ञवचनार्थो नाम क्षणिकनैरात्म्यादिचतुरार्यसत्यतत्त्वपरिज्ञानेन सकलसंसारदुःखनिवृत्त्याख्यः परमपुरुषार्थ इति' इति व्याख्यातम् । सुरेश्वराद्युपवर्णितरीत्या वैनाशिकदर्शनस्याद्वैतपर्यवसितता स्पष्टा । माध्यमिकदृष्ट्यापि अद्वितीयवस्तुपर्यवसानं निरूपितम् ।

(२१) सर्वेषां शास्त्राणां प्रत्यक्चैतन्यज्ञानार्थतां वर्णयद्भिः सुरेश्वराचार्यैः —

" अपि वात्स्यायनादीनां शास्त्राणामुक्तहेतुतः ।
प्रामाण्यमविरुद्धं स्यादैकात्म्यज्ञानजन्मने " ॥[44]

इति वात्स्यायनीयकामसूत्राणामपि प्रामाण्यम् आत्मज्ञानपर्यवसायितयैवेत्युक्तम् । अज्ञातज्ञापकं हि प्रमाणम् । आत्मैवाज्ञातः । अतः प्रामाण्यसिद्धये आत्मज्ञानपर्यवसानं वक्तव्यमित्यभिप्रायः । कामसूत्रकृतापि —

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" धर्ममर्थं च कामं च प्रत्ययं लोकमेव च ।
पश्यन्नेतस्य तत्त्वज्ञो न च रागात् प्रवर्तते ॥[45]
एवमर्थं च कामं च धर्मं चाप्याचरन्नरः ।
इहामुत्र च निःशल्यमत्यन्तं सुखमश्नुते ॥[46]
तदेतत्कुशलो विद्वान् धर्मार्थावबलोकयन् ।
नातिरागात्मकः कामी प्रयुञ्जानः प्रसिद्ध्यति ॥ "[47]

इति वदता रागनिवृत्तिद्वारा तत्त्वज्ञानपर्यवसानं स्पष्टीकृतम् । यत्तु—कन्या-संप्रयुक्तकादिकमुक्तं, तदपि वैराग्यार्थमेवेति तेनैव—

" अधिकारवशादुक्ता ये चात्राचारवर्जिताः ।
तदनन्तरमत्रैव ते प्रयत्नान्निवारिताः ॥ "[47]

इति निरूपितम् । एवं संग्रहेण निरूपितानां दर्शनानां प्राणमय-मनोमय-कोशातिरिक्तात्मावगतिरपि अवान्तरं प्रयोजनम् । अवैदिकानां दर्शनानां प्रसङ्गतः कामशास्त्रस्यापि अद्वैते तात्पर्यं संग्रहेण प्रतिपादितम् । वैदिकानां दर्शनानां तदुत्तरत्र संग्रहेण प्रतिपादयिष्यते ।

(२२) चार्वाकाः, जैनाश्च परमार्थसत्यं दृश्यकल्पनाधिष्ठानं स्फुटं न प्रतिपादयन्तीति तेषां निरासो भगवतः पाराशर्यस्य, तत्सूत्रभाष्यकर्तृणां च युज्यते । परमार्थतत्त्वमभ्युपेत्य, तस्मिन्नितरस्य सर्वस्याप्यारोपितत्वं स्पष्टं निरूपयतां माध्यमिकानां निरासः कथं संगच्छताम् ? अद्वैतमेव प्रकारान्तरेण ते निरूपयन्ति इत्याक्षेपः पुरस्फूर्तिकः ।

तस्येदं समाधानम्—माध्यमिका वेदप्रामाण्यं नाङ्गीकुर्वन्ति । केवलया युक्त्या परमार्थसत्यमधिष्ठानं निर्विकल्पं कल्पयन्ति । कल्पनेयं कल्पनाभासः । दृष्टानुरोधिनी कल्प्यमाना हि अदृष्टकल्पना । कल्प्यमानं सविकल्पमेव भवेत् । न हि निर्विकल्पं क्वापि दृष्टपूर्वम् । प्रत्यक्षादिप्रमाणैः अवगम्यमानस्य द्वैतस्य मिथ्यात्वं नान्यत्

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स्थिरं तत्त्वमनभ्युपगम्य निर्वोढुं शक्यम्। तथा सति प्रत्यक्षादिप्रमाण-सिद्धस्यैव परमार्थत्वात्। सर्वदृश्यनिषेधाधिकरणस्य सिद्धिः श्रुत्यैव प्रमाणभूतया। अत एव "जन्मादिसूत्रं ब्रह्मणि नानुमानप्रमाणोपन्यासार्थं, वेदान्तवाक्य-कुसुमग्रथनार्थत्वात् सूत्राणाम्। किंतु— 'यतो वा इमानि भूतानि जायन्ते' इत्यादिवाक्यार्थनिर्णयार्थं" मित्युपपादितं भाष्यकृता। [48]"शास्त्रयोनित्वात्" इति वदन् सूत्रकारः शास्त्रमेव ऋग्वेदाद्यात्मकं ब्रह्मणि प्रमाणमाह। शास्त्रादेव प्रमाणाज्जगतो जन्मादिकारणं ब्रह्माधिगम्यते इत्यभिप्रायं भाष्यकृदाचख्यौ। "तर्काप्रतिष्ठानादन्यथानुमेयमिति चेदेवमप्यविमोक्षप्रसङ्गः"[49] इति सूत्रे—

"अचिन्त्याः खलु ये भावा न तांस्तर्केण योजयेत्।
यत्नेनानुमितोऽप्यर्थः कुशलैरनुमातृभिः।
अभियुक्ततरैरन्यैरन्यथैवोपपाद्यते॥"

इति प्रमाणोपन्यासपुरःसरं ब्रह्मणः युक्त्यगम्यतां समर्थयामास। रूपाद्यभावाद्धि, नायमर्थः प्रत्यक्षगोचरः। लिंगाद्यभावाच्च, नानुमानादीनामिति तत्र तत्र ब्रह्मण अनुमानागम्यतां प्रत्यपादयत्। एवं च वेदप्रामाण्यानभ्युपगमे सकलदृश्याधिष्ठानस्य दृश्यनिषेधावधेः सत्त्वे प्रमाणाभावात्, प्रत्यक्षादिप्रमाण-सिद्धस्य द्वैतस्यैव परमार्थतया न कथमपि माध्यमिकसंमतयोः संवृतिसत्य-परमार्थसत्ययोः सिद्धिरिति माध्यमिकमतं दूषितम्। न च सर्वज्ञबुद्धवचनात् परमार्थावगमः। तस्य पौरुषेयतया भ्रमादिमत्पुरुषप्रणीतत्वशङ्कया संभवद-प्रामाण्यज्ञानकवलितत्वेनाप्रामाण्यज्ञानासंस्पृष्टनिश्चयजननासमर्थत्वात्। वेदस्य तु कर्तुरस्मरणादिना सिद्धापौरुषेयत्वस्य अप्रामाण्यसंशयादिशून्यनिश्चितप्रामाण्यक-ज्ञानजनकत्वेन सर्वदृश्याधिष्ठानस्य सर्वदृश्यनिषेधावधेः निर्विकल्पस्य ब्रह्मणः तथा सर्वप्रपञ्चमिथ्यात्वस्य श्रुतितः सिद्धेः वेदप्रामाण्यवादिनां सच्चिदानन्दानन्ता-त्मब्रह्मरूपाद्वैतसिद्धिः निष्प्रत्यूहा॥

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Lecture II

ओं नमः सदसे। मान्याः सभासदः ! चार्वाकादिनास्तिकदर्शनानां परंपरया अद्वैतपर्यवसायितां प्रत्यपादयम्। संप्रति सांख्यपातञ्जलाद्यास्तिकदर्शनानां तत्पर्यवसानं निरूपयामि।

सांख्यसप्ततिकृता ईश्वरकृष्णेन—

"दुःखत्रयाभिघाताज्जिज्ञासा तदपघातके हेतौ।
दृष्टे सापार्था चेत् नैकान्तात्यन्ततोऽभावात्॥
दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः।
तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात्॥"[1]

इत्युक्तम्। आध्यात्मिकाधिदैविकाधिभौतिकतापत्रयतप्तानां तन्निवर्तके साधने जिज्ञासा समुत्पद्यते। दृष्टं साधनं तापत्रयं निवर्तयत्येवेति न वक्तुं शक्यम्। अनुष्ठितेऽपि दृष्टे साधने, निवृत्तेः कदाचिददर्शनात्; निवृत्तस्यापि पुनः कदाचिदुत्पत्तिदर्शनात्, नात्यन्तिक ऐकान्तिको वा दुःखापघातः दृष्टादुपायात्। वैदिकोऽपि ज्योतिष्टोमादिरुपायः प्रमाणमूर्धन्येन वेदेन प्रतिपादितः ऐकान्तिकफलसाधनमपि दुःखसंभिन्नं सातिशयं क्षयिष्णु फलं जनयतीति व्यक्ताव्यक्तपुरुषान् विवेकतो विज्ञाय शास्त्रयुक्तिभिर्व्यवस्थाप्य, तदनन्तरमुत्पन्नात् साक्षात्कारात् ऐकान्तिकी च दुःखनिवृत्तिः जायते। सैव मोक्ष इति सांख्या अभिप्रयन्ति। सांख्याः सत्कार्यवादिनः। कार्यस्योत्पत्तेः पूर्वं प्रागभावं, नाशकसामग्रीसमवधाने तत्प्रध्वंसं च नाङ्गीकुर्वन्ति। कार्यस्योत्पत्तेः पूर्वं तस्य सूक्ष्मावस्था उपादानकारणेऽस्ति। कारकव्यापारेण अभिव्यज्यते। अभिव्यक्तिरेवोत्पत्तिः। नासतः कारणे कार्यस्योत्पादः। नाशकसामग्री यदा संनिधत्ते तदोपादाने सूक्ष्मावस्थात्मना अवतिष्ठते। अतीतावस्थं कार्यं नष्टं शान्तं इति व्यपदेशं भजते। अतो दुःखत्रयाभिघात इति दुःखानामतीतावस्था आत्यन्तिकी निगद्यते। तथाच प्रकृतिपुरुषविवेकज्ञानात् जायमाना दुःखानामात्यन्तकी अतीतावस्था, यदनन्तरं कथंचिदपि दुःखस्य न पुनरुन्मज्जनं भवति; सा मोक्ष इति सांख्या वर्णयन्ति।

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जन्मनो, मरणस्य, बुद्ध्यादीनां करणानां व्यवस्था अनुभूयते । यदि सर्वेषु शरीरेषु एक एव पुरुषः अधिष्ठाता स्यात् तदा एकस्य जन्मनि सर्वे जायेरन् । एकस्य मृतौ, सर्वे म्रियेरन् । एकस्य बाधिर्ये, नान्ये शब्दं श्रुणुयुः । न चैवं दृश्यते । एकस्मिन् प्रयतमाने, चलत्येकस्मिन् शरीरे सर्वाणि शरीराणि युगपत् चलेयुः । केषाञ्चित् सात्विकता, केषाञ्चित् राजसता, केषाञ्चित् तामसतापि व्यवस्थया अनुभूयमाना सर्वशरीरेषु पुरुषैकत्वे न संगच्छते । अतः शरीरभेदेन भिन्नाः पुरुषा इति पुरुषाणां बहुत्वं सिद्ध्यति । पुरुषः चैतन्यस्वरूपः न नैयायिकादीनामिव चैतन्याश्रयः । सर्वदा दुःखत्रयस्यात्यन्तिकाभाववांश्चेति मन्यन्ते ।

तर्हि कथं दुःखोपलंभः ? प्रकृतिपुरुषयोः जडचैतन्यरूपयोरत्यन्तं भेदेऽपि भेदमगृहीत्वा प्रकृतिगतौ बन्धमोक्षौ स्वगतौ जानाति पुरुषः । यथा भृत्यगतौ जयपराजयौ राज्ञि उपचर्येते, तथा प्रकृतिगतौ बन्धमोक्षौ पुरुषे उपचर्येते । प्रकृतिपुरुषयोः विवेकख्यात्या दीर्घं कालं सादरं निरन्तरं सेवितया तयोः अन्यताख्यातिरूपः साक्षात्कार उत्पद्यते । ततः संसारमूलस्य प्रकृतिपुरुषयोः अविवेकस्य नाशान्मुक्तो भवति । यद्यपि भ्रमतद्वासनापरंपरा अनादिः । तथापि दृढेन विवेकसाक्षात्कारेणादिमतापि तस्याः संभवी विनाशः । तत्त्वसाक्षात्कारः, ' नास्मि, न मे, नाहम् ' इत्येवंरूपः । संकल्पाध्यवसायादय आन्तरा वचनादानादयो बाह्याश्च सर्वे व्यापारा आत्मनि " नास्मि " इति निरस्यन्ते । क्रियासु कर्तृतां 'नाह' मिति दूरीकरोति । ' अहं जानामि ', ' अहं यजे ', इत्याद्यनुभवेषु कर्तृत्वं भासत इत्यहमः कर्तृपरता गम्यते । क्रियासामान्यप्रतिषेधवशात् कर्तृत्वसामान्याभावो विवक्षितः । न प्रकृतिः परिणामस्वभावा प्रसवित्र्यस्मि, किं तु पुरुषोऽपरिणामी, अतश्चाकर्ता, कर्तृत्वसामान्याभावादेव स्वामितापि न किंचित् प्रत्यपि मेऽस्तीति साक्षात्कारे न किंचिदवशिष्यते ज्ञातव्यम् । ईदृशे विवेकसाक्षात्कारे दृढे प्रकृतिकार्ययोः भोगविवेकसाक्षात्कारयोः संपन्नत्वेन प्रसोतव्यं न

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किंचिदवशिष्यत इति प्रकृतिर्निवर्तते । पुरुषोऽपि स्वयं निष्क्रियः प्रकृत्या असंभिन्नश्च भवति । सांख्यानां सिद्धान्ते यद्यपि प्रकृतिर्नित्या पुरुषोऽप्यविनाशीति तयोः संयोगे नित्यता दुर्वारेति संसृतिरपरिहार्येति भाति । तथापि नायं संयोगः नैयायिकानामिव कश्चिद्गुणः, येनैवमाशङ्क्येत । किंतु योग्यतारूपः । योग्यता पुरुषस्य चैतन्यरूपता, प्रकृतेर्जडता विषयता च । तयोर्नित्यत्वेऽपि यया प्रकृत्या विवेकख्यातिर्नोत्पादिता, सा शब्दाद्युपभोगं जनयतु, शब्दाद्युपभोगबीजस्याविवेकख्यातेः जागरूकत्वात् । विवेकख्यात्या बीजनाशे शब्दाद्युपभोगस्य न प्रसक्तिः । विवेकख्यातिरपि प्रकृतेः परिणाम एव । तामप्यविवेकादेव, 'ममेयं', 'मदर्थेयम्' इति मनुते । विवेकख्यात्या अविवेकख्यातिनाशे पुरुषः विवेकख्यात्यापि असंसृष्टो भवति । तत्त्वसाक्षात्कारबलादेव अनेकेषु पूर्वजन्मसु संचितानि प्राग्विवेकख्यातेः अस्मिन् जन्मनि संपादितानि च पुण्यानि पापानि च भ्रष्टबीजानीवांकुरं न जात्यायुर्भोगलक्षणं फलं प्रसुवते । कुलालव्यापारनिवृत्तावपि यथा वेगवशात् कुलालचक्रं कंचित्कालं भ्रमदवतिष्ठते, तथा विवेकख्यात्युदयानन्तरमपि प्रारब्धबलात् कंचित्कालं उत्पन्नविवेकख्यातेरपि शरीरं तिष्ठति ; "तस्य तावदेव चिरं यावन्न विमोक्ष्ये, अथ संपत्स्ये" इति श्रुतेः । प्रारब्धाधीनभोगसमाप्तौ शरीरमपि नश्यति । तं प्रति कृतभोगापवर्गा प्रकृतिः निवर्तते । ततो दुःखेभ्य अत्यन्तं विमुक्तः पुरुषः केवलीभवति ।

इयं सांख्यानां प्रक्रिया । अस्मिन् मते पुरुषस्य चैतन्यरूपताभ्युपगमेन सिद्धैव स्वप्रकाशता । यदि परप्रकाश्यः स्यात्, विषयतया जड एव स्यात् । सद्रूपश्च, असतः शशविषाणादेरिव साक्षित्वानुपपत्तेः । नित्यत्वेन विभुत्वेन कालपरिच्छेदेन देशपरिच्छेदेन च रहितः । प्रकृतेः नानाचैतन्यानां चाङ्गीकारेण स्वसमानसत्ताकद्वितीयवस्तुसाहित्यरूपः अद्वैतमतरीत्या वस्तुपरिच्छेदः प्रसज्यते । तथापीदं सांख्याभिमतम् । "मानाधीना मेयसिद्धिः" इति सर्वतान्त्रिकसंमतम् । कैवल्यदशायां प्रकृतेः तं प्रत्युपरततया कायकरणराहित्येन च स्वव्यतिरिक्तं नैव

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जानाति । यदि जानीयात् मुक्तसंसारिणोरविशेषप्रसंगः । द्वितीयस्योपलम्भाभावे द्वितीयं नास्तीति द्वितीयस्य दृष्टनष्टस्वरूपतया मिथ्यात्वमेव । अतश्च स्वसमान-सत्ताकद्वितीयराहित्यरूपो वस्त्वपरिच्छेदोऽपि सुसंपादः । आनन्दरूपता योगदर्शन-तात्पर्यनिरूपणावसरे प्रदर्शयिष्यते । एवं सांख्यानां सच्चिदानन्दानंतरूपता पुरुषस्य पर्यवसानगत्या लभ्येति तेषाम् अद्वैते तात्पर्यम् । स्पष्टमनुक्तिस्तु ऐकात्म्येऽपि सुखदुःखादिवैषम्यस्योपाधिनिबन्धनतायां चित्तस्थैर्यमनाप्नुवानान् मन्दाधिकारिणः बोधयितुं नानात्मवादाश्रयणात् । सर्वेषां दर्शनानां अद्वितीयात्मस्वरूपनिरूपण-परत्वेऽपि, यथाधिकारमेव प्रक्रियानिरूपणपरता, अधिकारभेदेन प्रक्रियाभेदात् ।

पातञ्जला अपि सांख्यप्रक्रियासमानामेव प्रक्रियां निरूपयन्ति । अत एव सांख्यपातञ्जलदर्शनयोः समानतन्त्रत्वव्यवहारः दार्शनिकानाम् । क्लेशकर्म-विपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः पातञ्जलानामभिमतः । सांख्याः तं नाङ्गीकुर्वन्ति । एतदेव कापिलानां निरीश्वरसांख्या इति व्यपदेशे कारणम् । ईश्वरप्रणिधानादिकं नाङ्गीकृतं सांख्यैः । योगिनः पुरुषस्वरूपम् ; " द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः "[3] इत्याहुः । सूत्रस्यायमर्थः । प्रकृतिः तद्विकाराश्च दृश्याः, तेषां द्रष्टा पुरुषः । स चैतन्यमात्रस्वरूपः । मात्रपदेन केनापि धर्मेणासंपृक्तता बोध्यते । स बुद्धौ दर्पणस्थानीयायां प्रतिबिम्बते । दृक्प्रति-बिम्बयुतया बुद्धया शब्दादयो विषया गृह्यन्ते । बुद्धिः परिणामिनी, अपरिणामी पुरुषः । बुद्धिः परार्था, पुरुषस्य भोगापवर्गौ संपादयन्ती उपकरोति । पुरुषो न परार्थः । न कस्मैचित् । त्रिगुणा बुद्धिः, पुरुषो निर्गुणः । यथा निर्मले दर्पणे संक्रान्तप्रतिबिम्बं मुखं स्वयमसंक्रान्तमपि संक्रान्तमिव, एवं बुद्धिप्रति-बिम्बिततया बुद्धौ असंक्रान्तापि चित् संक्रान्तेव बुद्धिवृत्तिमनुपश्यति । पुरुषः स्वामी । दृश्यं स्वम् । तस्य दर्शनार्थः पुरुषस्य संयोगः । तेन दृश्यस्योपलब्धिः भोगः । द्रष्टुः स्वरूपोपलब्धिः अपवर्गकारणम् । बुद्ध्यादिभ्यो विविक्तस्यात्मनः स्वरूपावस्थानं मोक्षः । विपर्ययवासनारूपा अविद्या । तया बुद्ध्या चैतन्यस्य

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पुरुषस्य संयोगो दुःखकारणम्। सत्वपुरुषान्यताख्यातिरूपया विवेकख्यात्या दुःखकारणनिवृत्तौ दुःखनिवृत्त्या पुरुषः स्वरूपे प्रतितिष्ठते। श्रवणजेन परोक्षज्ञानेन बुद्धिपुरुषयोः विवेकं गृह्णाति। ततो मननेन तत्र संभवतः संशयान् परिहरति। ततः दीर्घकालं निरन्तरं सादरं सेवितया भावनया अत्यन्तं दृढया साक्षात्काररूपा विवेकख्यातिरुदेति। तया सवासनं मिथ्याज्ञानं निवर्तते। पुनश्चानुत्पत्तिः तस्येति, पुरुषः हेयदुःखस्य सकारणस्य नाशान्मुक्त इत्युच्यते। प्रकृतेरेकत्वेऽपि पुरुषभेदेन बुद्ध्यादयो भिद्यन्ते। प्रलये वासनाः प्रधानगता भवन्ति। सृष्टिकाले तत्तत्पुरुष-संयोगिनीमेव बुद्धिं तत्तद्वासनावासितां प्रकृतिः प्रसौति। अतः प्रलये चित्तनिवृत्तावपि सा सवासना। सवासनस्य चित्तस्य निवृत्तिः विवेकख्यातेरेव, नान्यथेति चित्तनिवृत्तिमत्पुरुषस्वरूपावस्थानं मोक्षः इति योगिनो वदन्ति।

'"कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसधारणत्वात्" इति योगसूत्रम्। उत्पन्नविवेकख्यातिं पुरुषं प्रति मोक्षदशायां नष्टमपि अनुत्पन्नविवेकख्यातिं पुरुषं प्रत्यनष्टं दृश्यम्। अन्यसाधारणत्वात् तस्य।

अयमाशयः—"णश" धातुः अदर्शनार्थकः। यस्य विवेकख्यातिः उत्पन्ना, दृश्यं तस्य गोचरो न भवति। किं कारणम्? तद्दृश्ये हेतोः अदर्शनस्य तदीयविवेकख्यात्या निवृत्तौ कारणनिवृत्त्या तद्दृश्यमपि निवर्तते। प्रकृतेः एकत्वेऽपि महदादेः प्रतिपुरुषं भेदः योगिसंमतः। बन्धकं च तदीयमहदादिदृश्यम्। तथा च मोक्षदशायां द्वितीयस्य भानाभावेन भानाधीनसत्ताकद्वैताभावेनाद्वितीयता सिद्ध्येव। दृग्दृश्यसंयोगस्य नित्यत्वं नानुपपन्नं, यतः अनुत्पन्नविवेकख्यातेः पुरुषान्तरस्य महदादिदृश्यसंबंधसद्भाव इष्टः। तदुक्तं तत्त्ववैशारद्यां वाचस्पतिमिश्रैः—"यद्यप्येकस्य महतः संयोगोऽतीततामापन्नः, तथापि महदन्तरस्य पुरुषान्तरेण संयोगो नातीत इति नित्य उक्तः" इति।

नित्यचैतन्यरूपस्य पुरुषस्यानन्दरूपतापि योगिसंमता। तथाहि—पातञ्जल-योगसूत्रेषु विभूतिपादे "संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम्" इति सूत्रे" अत्रेद-

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माख्यानं श्रूयते—भगवतो जैगीषव्यस्य संस्कारसाक्षात्करणाद् दशसु महासर्गेषु जन्मपरिणामक्रममनुपश्यतो विवेकजं ज्ञानं प्रादुरभूत् । अथ भगवानावट्यस्तनुधरस्तमुवाच । दशसु महासर्गेषु भव्यत्वाद् अनभिभूतबुद्धिसत्त्वेन त्वया नरकतिर्यग्गर्भसंभवं दुःखं संपश्यता देवमनुष्येषु पुनःपुनरुत्पद्यमानेन सुखदुःखयोः किमधिकमुपलब्धमिति । भगवन्तमावट्यं जैगीषव्य उवाच । दशसु महासर्गेषु भव्यत्वादनभिभूतबुद्धिसत्त्वेन मया नरकतिर्यग्गर्भसंभवं दुःखं संपश्यता देवमनुष्येषु पुनः पुनः उत्पद्यमानेन यत्किंचिदनुभूतं तत्सर्वं दुःखमेव प्रत्यवैमि । भगवानावट्य उवाच—यदिदमायुष्मतः, प्रधानवशित्वमनुत्तमं च सन्तोषसुखं किमिदमपि दुःखपक्षे निक्षिप्तमिति । भगवान् जैगीषव्य उवाच—विषयसुखापेक्षयैवेदमनुत्तमं सन्तोषसुखमुक्तम् । कैवल्यसुखापेक्षया दुःखमेव " इति स्पष्टमभ्यधायि । कैवल्यं स्वरूपप्रतिष्ठारूपम् । निर्धर्मकं चैतन्यं स्वरूपं पुरुषस्य । अतः कैवल्यसुखं धर्मो न भवितुमर्हति । अतः सुखरूपतयैवेदं भाष्यं सूपपादम् । समानतन्त्रत्वात् सांख्यमतेऽपीदं समानम् । अतो मन्यामहे सांख्ययोगयोः सच्चिदानंदस्वरूपः पुरुष इति ।

कृतार्थं प्रति नष्टमित्यादिसूत्रेण कृतार्थस्य दर्शनेन तदीयादर्शननिवृत्तिद्वारं तदीयानां महदादीनां निवृत्तिरुक्ता । नाशश्चादर्शनमित्यवोचम् । दृष्टनष्टस्वरूपतोक्त्या महदादीनां मिथ्यात्वमुक्तप्रायम् । दृष्टनष्टस्वरूपत्वं मिथ्यात्वम् । शुक्तिरजतादिवत् दृश्यत्वेनापि मिथ्यात्वम् । दर्शनमात्रनिवर्त्यतयापि मिथ्यात्वम् । लोकप्रसिद्धोऽयं विभागः । कर्मनाश्यो भावः घटादिः सत्यत्वेनेष्टः । दण्डपातादिनाश्यो घटादिः, न ज्ञानमात्रनाश्यः । यस्तु ज्ञानैकनाश्यो गन्धर्वनगरशुक्तिरजतादिः भावः, स मिथ्येति प्रसिद्धिः । विवेकख्यात्या साक्षात्कारेण दृष्टस्य संयोगस्य तत्कार्याणां महदादीनां नाशोक्त्या ज्ञानमात्रनिवर्त्यत्वेन शुक्तिरजतगन्धर्वनगरादेरिव मिथ्यात्वं व्यञ्जितम् । किं च " कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् " इति सूत्रेण प्रकृति तत्कार्यरूपं जगत् मुक्तेन न दृश्यते,

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बद्धैरन्यैर्दृश्यते इति हेतूक्त्या, यथा शुक्तिरजतादयः दोषवता पुरुषेण दृश्यमानाः, तदन्येनादृश्यमानाः मिथ्या, तद्वत्प्रकृतितत्कार्याणां कैश्चिद् दृश्यमानानां अन्यैरनवगम्यमानानां मिथ्यात्वं समर्थितम् । सत्याश्चेत् घटादय इव सर्वैरेव दृश्येरन् । अतो मन्यामहे प्रकृति-प्राकृतानां मिथ्यात्वं सांख्ययोगिनोरभिमतमिति । अतो निरङ्कुशमद्वैतं तयोस्तात्पर्यविषयः ।

संप्रति नैयायिकानामाशयं परिशीलयामि । ते हि तत्त्वज्ञानान्निःश्रेयसाधिगम इत्यभिप्रयन्ति । यद्यपि तत्त्वज्ञानं निःश्रेयसं च विद्याभेदेन भिद्यते । त्रय्यां दर्शपूर्णमासादिसाधनानां परिज्ञानं तत्त्वज्ञानं, स्वर्गप्राप्तिः निःश्रेयसम् । नैयायिकानामात्मतत्त्वज्ञानां तत्त्वज्ञानात् निःश्रेयसमपवर्गप्राप्तिः । अपवर्गः [7]" तदत्यन्तविमोक्षोऽपवर्गः " इति सूत्रितः । तत्पदमत्रत्यं [8]" बाधनालक्षणं दुःखम " इत्यव्यवहितपूर्वसूत्रसूत्रितं दुःखं दुःखतत्साधनरूपं परामृशति । दुःखजन्मादिभिरत्यन्तं विमुक्तिरपवर्गः । दुःखविमुक्तिः प्रलयेऽप्यस्ति । सा नापवर्गः, सृष्टौ पुनः जन्मप्राप्तौ दुःखसंभवात् । अत आत्यन्तिकी दुःखविमुक्तिरपवर्ग इत्युक्तम् । उपात्तस्य जन्मनो हानिः, अन्यस्यानुपादानं चात्यन्ता । बुद्धि-सुख-दुःखेच्छाद्वेष-प्रयत्न-धर्माधर्मसंस्काराणां नवानामात्मगुणानामात्यन्तिकः समुच्छेदः, षण्णामिन्द्रियाणां, षण्णां विषयाणां, षण्णां बुद्धीनां, सुखदुःखयोः शरीरस्य च मेलनैकविंशतिसंख्याकानां दुःखानां विध्वस्तिर्वा मुक्तिरिति निर्णयः । तत्त्वज्ञानान्निःश्रेयसाधिगम एवं सूत्रितः— [9]" दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः " इत्याक्षपादीयं सूत्रम् । तत्त्वज्ञानान्मिथ्याज्ञानापायः । मिथ्याज्ञानं बहुविधम्—आत्मनि नास्तीति, अनात्मनि शरीरादावात्मेति, दुःखे सुखमिति, अनित्ये नित्यमिति, नास्ति कर्म नास्ति च कर्मफलमिति नास्ति निमित्तं जन्मनि, अनिमित्तो जन्मोपरमः, इत्येवमादयो विधा मिथ्याज्ञानस्य । तत्त्वज्ञानात्तस्यापगमः । मिथ्याज्ञानापगमे रागद्वेषयोरपायः । दोषरूपरागद्वेषयोरपाये, तन्निमित्तयोः धर्माधर्मयोः प्रवृत्तिशब्दितयोरपगमः । धर्माधर्मयोरपाये, तन्निमित्तस्य

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जन्मनोऽपायः। जन्मापाये दुःखापायः, शरीरसंबंधनिमित्तत्वाद् दुःखस्य । तदुक्तम् [10]" न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति । अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः " इति । तत्त्वज्ञानमपि—आत्मनि अस्तीति अनात्मन्यनात्मेति पूर्वोक्तमिथ्याज्ञानविरोधि बहुप्रकारम् । यथावस्थितपदार्थावगतिः तत्त्वज्ञानम् । आत्मा शरीरेन्द्रियाद्यतिरिक्तः नित्यः । सुखं दुःखं वा नास्य स्वभावः किं तु आगमापायीत्यादिरीत्या यथावस्थितपदार्थावगतौ पूर्वोक्तानि मिथ्याज्ञानानि निवर्तन्ते । आगमात्प्रथमं प्रमेयमधिगच्छति । ततः शास्त्रीयेण न्यायविज्ञानेन संशयान् निरस्यति। ततः तत्त्वं भावयति । एवं भावयतः आत्ममनःसंनिकर्षाद् योगजधर्मसहकृतादुत्पद्यते तत्त्वविषयः दृढः साक्षात्कारः । आगमानुमानप्रत्यक्षाणां त्रयाणां प्रमाणानां संप्लवोऽस्तीति दृढमूलं तत्त्वज्ञानं सवासनं मिथ्याज्ञानं निहन्ति । तद्भावौ सूत्रोक्तप्रणाल्या दुःखस्यात्यन्तिकोपरमः संभवतीति नैयायिका आशेरते ।

मोक्षदशायामात्मनः सद्रूपस्य स्वव्यतिरिक्तविषयानवभास एष्टव्यः, अवभासकारणानां शरीरेंद्रियादीनामभावात् । मानाधीनत्वान्मेयसिद्धेः, मानाभावे मुक्तदृष्ट्या द्वितीयास्तित्वे प्रमाणाभावात् , द्वितीयराहित्यमद्वैतं सिद्ध्यति । तदा दुःखाभावमिव सुखमपीच्छन्ति । तदुक्तं न्यायभाष्यकृता [11]" यद्येवं मुक्तस्य नित्यं सुखं भवति अथापि न भवति, नास्योभयोरपि पक्षयोर्मोक्षाधिगमो विकल्पयते " इति । टीकाकृता वाचस्पतिमिश्रेण विवृतमिदम्—[12]" एवं वैराग्येण मोक्षमाणस्य प्रवृत्तौ सत्यां मुक्तस्य यदि नित्यं सुखं भवति, भवतु, मा वा भूत् । उभयोरपि पक्षयोर्मोक्षाधिगमो न विकल्प्यते, न संदिग्धो भवतीत्यर्थः" इति। यथाश्रुति नित्यस्य-सुखस्य पुरुषार्थत्व एव न्यायभाष्यकृतः तात्पर्यमवगन्तुं युक्तम् । अज्ञायमानस्य सुखस्य पुरुषार्थत्वाभावात् , मोक्षदशायां शरीरादिरूपज्ञानजनकाभावेन स्वरूपज्ञानेनैव प्रकाशस्य वक्तव्यतया नित्यचैतन्यरूपतापि सिद्ध्यति । मोक्ष आनन्दसंवित् नैयायिकैरङ्गीकृता इति, [13]" चरणाक्षपक्षे सानन्दसंवित्सहिता विमुक्तिः " इति वदद्भिर्माधवाचार्यैरभ्यधायि ।

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ऐकात्म्ये नैयायिकैर्वैशेषिकैश्च युक्तिः प्रदर्शिता। विभुमेकमाकाशमुपेत्य कर्णशष्कुल्यवच्छिन्नस्य तस्य श्रोत्रेन्द्रियत्वं स्वीकृतम्। आकाशस्यैकत्वे न युगपत् सर्वेषां सर्वशब्दोपलम्भप्रसङ्ग औपाधिकभेदेन पर्यहारि। विभोरेकस्य कालस्य क्षणादिव्यवहारभेदः औपाधिकतयोपपादितः। दिश एकत्वेऽपि प्राच्यादिव्यवहार उपाधिभेदेन निर्व्यूढः। अनयैव रीत्या आत्मैक्येऽपि अन्तःकरणादिरूपोपाधिभेदेनैव सुखदुःखादिवैचित्र्यं सुलभोपपादनमिति श्रुतिप्रमितमैकात्म्यं पूतिकूष्माण्डायमानेन प्रत्यक्षादिना न बाधमर्हति। आत्मनानात्ववादो नैयायिकानामभ्युपगमवादः। नैयायिकशिरोमणिभिः उदयनाचार्यैः, आत्मतत्त्वविवेके ऐकात्म्यनये जयश्रीः प्रतिपादिता। तत्र[14]—

न ग्राह्यभेदमवधूय धियोऽस्ति वृत्तिः
तद्बाधके बलिनि वेदनये जयश्रीः।
नो चेदनित्यमिदमीदृशमेव विश्वं
तथ्यं, तथागतमतस्य तु कोऽवकाशः॥

इत्यद्वैतस्य सर्वमतशिरोमणिता स्फुटीकृता। अयमर्थः—ज्ञानाद्विलक्षणमर्थमपलप्य ज्ञानं न स्वीकार्हं, ज्ञानातिरिक्तस्यार्थस्यानुभवेन तद्विरोधस्य जागरूकत्वात्। तस्य ग्राह्यस्य बाधके ज्ञाने वेदान्तश्रवणमननादिना दृढे सति वेदनये वेदान्तदर्शने सर्वदर्शनापेक्षया बलिष्ठे जयश्रीः। यस्य साक्षात्कारो बाधकः तन्नित्यं स्वप्रकाशानन्दस्वरूपं मोक्षानुयाय्यद्वितीयम्। न तस्य बाधकं, य एव निराकर्ता तस्यैवात्मत्वात्, सर्वसाक्षित्वाच्च। यदि च श्रवणादिपरिपाकाभावेन सुदृढं ज्ञानं नोत्पद्यते, तदा दृश्यमात्रं व्यवहारकालावाध्यं तात्त्विकमिति वक्तुं शक्यं तार्किकादिभिः। तस्यालीकतां प्रतिपादयत्तथागतस्य बौद्धस्य मतं न कथमप्यवकाशं लभते इति। वेदनये जयश्रियमुद्घोषयतामुदयनाचार्याणामद्वैत एव परमं तात्पर्यमवगम्यते।

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"ओन्नमः सर्वभूतानि विष्टभ्य परितिष्ठते ।
अखण्डानन्दबोधाय पूर्णाय परमात्मने ॥"[15]

इति मंगलं स्वग्रन्थेऽपनिबध्नता तार्किकशिरोमणिना रघुनाथभट्टाचार्येणाद्वैते तात्पर्यं व्यक्तीकृतम् । परमात्मविशेषणपरस्याखण्डानन्दबोधपदस्य निषादस्थपत्यधिकरणन्यायेन कर्मधारयस्यैवोचिततया अखण्डो य आनन्दो बोधश्च स परमात्मेति निष्प्रपञ्चसच्चिदानन्दब्रह्मपरता अवसीयते । [16]"गुणातीतोऽपीशस्त्रिगुणसचिवः" इति मंगलमाचरता तत्त्वचिंतामणिकृतापि निर्गुणस्य परमार्थताधिगमिता । अद्वैते परमार्थे तात्पर्ये सत्यपि मन्दाधिकारिण उद्दिश्य, परमतनिराकरणोपयोगि-न्यायसंचारकौशलसंपिपादयिषया च, न्यायशास्त्रप्रवृत्तिः । अयमेव पन्था वैशेषिकाणामपि ।

पूर्वमीमांसाशास्त्रमपि, मन्दानविरक्तानधिकारिणः प्रत्येव प्रवृत्तम् । श्रुतीनामद्वैते तात्पर्यं न विरुन्धे । संमतिमेवाद्वैते प्रदर्शितवन्तो मीमांसकाः । मीमांसायां वेदाप्रामाण्यवादिनो बौद्धान् निराकृत्य प्रामाण्यं स्थापितम् । पारलौकिकस्वर्गादिफलकेषु यागादिषु शरीरातिरिक्तं कर्तारं भोक्तारं नित्यमात्मानमन्तरा प्रेक्षावतां प्रवृत्तिर्न भवेदिति चार्वाकबौद्धादिमतनिरासद्वारा तादृश आत्मा सिद्धान्ततः । वेदार्थनिर्णयोपयोगिनो न्याया न्यरूप्यन्त । वेदार्थनिर्णयद्वारा कर्मसु प्रवर्तनमेव मुख्यं मीमांसाप्रवृत्तौ कारणम् । अकर्तुः अभोक्तुः औपनिषदस्यात्मनः प्रतिपादनं कर्मप्रवर्तनविरोधि । तादृगात्मप्रतिपादनेनाविरक्ताधिकारिणां नोपयोगः कश्चित् । [17]"शास्त्रीये तु व्यवहारे यद्यपि बुद्धिपूर्वकारी नाविदित्वात्मनः परलोकसंबन्धमधिक्रियते । तथापि न वेदान्तवेद्यमशनायाद्यतीतमपेतब्रह्मक्षत्रादिभेदमसंसार्यात्मतत्त्वमधिकारेऽपेक्ष्यतेऽनुपयोगादधिकारविरोधाच्च" इति भगवत्पादैः प्रत्यपादि । श्लोकवार्तिक आत्मवादान्ते—

"इत्याह नास्तिक्यनिराकरिष्णु-
रात्मास्तितां भाष्यकृदत्र युक्त्या ।

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दृढत्वमेतद्विषयश्च बोधः

प्रयाति वेदान्तनिषेवणेन " ॥ [18]

इति वदद्भिः कुमारिलमिश्रैः वेदान्तेषु सच्चिदानन्तानन्दात्मब्रह्मप्रतिपादकेषु परमं तात्पर्यं निरूपितम्। शाबरभाष्यटीकायां बृहत्यां [19]" यस्तु ब्रह्मविदामेष निश्चयः यदुपलभ्यते न तत्तथ्यमिति, यन्नोपलभ्यते तत्तथ्यमिति, नमस्तेभ्यः, विदुषां नोत्तरं वाच्यम् "; " यदुक्तमहंकारममकारावनात्मनि आत्माभिमानाविति मृदितकषायाणामेवैतत्कथनीयं न कर्मसंगिनामित्युपरम्यते। आह च भगवान्द्वैपायनः [20] ' न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् " इति रहस्याधिकारे। तस्मान्न विवृतमत्र भाष्यकारेण भगवतो वचनानुरोधान्नाज्ञानात् ' इति प्रभाकरमिश्रैः न केवलं स्वस्य भाष्यकृतः शाबरस्वामिनोऽप्यद्वैत एव तात्पर्यं, शास्त्रप्रवृत्तिस्तु सकषायानधिकारिणः प्रतीति निःसन्दिग्धं विशदीकृतम्। प्राभाकरानुयायी भवनाथोऽपि—

[21]" अथवा न वेदान्तानां चोदनैकवाक्यता। अथातो ब्रह्मजिज्ञासेति शास्त्रान्तरस्थितेः " इत्याह। [22]" आत्मानमुपासीतेति श्रुतिविहितनिर्गुणात्मतावज्ञानस्य तु—' स खल्वेवं वर्तयन् यावदायुषंब्रह्मलोकमभिसंपद्यते न स पुनरावर्तते ' इत्यपुनरावृत्त्यात्मकपरमात्मप्राप्त्यवस्थाफलसंकीर्तनान्निःश्रेयसार्थत्वम् " इति व्याकरणाधिकरणे तन्त्रवार्तिककृद्भिः कुमारिलभट्टैः स्वतन्त्रस्यात्मज्ञानस्य निर्गुणब्रह्मप्राप्तिः फलं निरूपितम्। इदं वार्तिकं व्याचक्षाणो भट्टसोमेश्वरः [23]" परमशब्दोऽनौपाधिकत्वपरः, अनौपाधिक एवात्मा ब्रह्मशब्दवाच्यः परमानन्दोपभोगहेतुत्वात् लोकशब्दवाच्यश्च सन् श्रुतौ ब्रह्मलोकमिति कर्मधारयेण विवक्षितः सूचयितुं औपाधिकरूपपरित्यागेनासंसारिरूपनिजावस्थात्मकत्वेन तत्प्राप्तेरक्षयत्वं च सूचचितुं उक्तश्रुतिनिर्दिष्टा ब्रह्मलोकप्राप्तिः परमात्मप्राप्तिशब्देन व्याख्याता। तत्प्राप्तौ बन्धककर्माभावात्प्राप्ताया अपुनरावृत्तेः अनुवादकत्वं न स पुनरावर्तत इति, न तु पृथक्फलमेतदिति वक्तुं तस्या एवापुनरावृत्त्यात्मकतोक्ता " इति व्यवृणोत्—

[24]सुखोपभोगरूपश्च यदि मोक्षः प्रकल्प्यते।

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स्वर्ग एव भवेदेष पर्यायेण क्षयी च सः ।
न हि कारणवत्किंचिदक्षयित्वेन गम्यते ॥"

इति जन्यसुखस्योपभोगो निराकृतः । स्वरूपं सुखं तदा प्रकाशत इति न युज्यते, तत्सत्वे संसारदशायामपि प्रकाशापत्तेः । इष्टापत्तिरनुभववाधिता । अभिभवादप्रकाश इत्यपि न संभवति, प्रकाशमान आवरणात्मकस्याभिभवस्यासंभवादित्याशंका समुन्मिषति । तथापि वायुविक्षिप्तदेशस्थितदीपप्रभावत् सांसारिकदुःखसंवलितस्य स्वरूपसुखप्रकाशस्य सतोऽप्यसत्त्वव्यवहारः । निर्वातदेशावस्थितदीपप्रभावत् मुक्तौ स्वरूपसुखप्राप्तिव्यवहारः सूपपादः । यथाहुः—

"निजं यत्स्वात्मचैतन्यमानन्दश्चेष्यते च यः ।
यच्च नित्यविभुत्वादि तेनात्मा नैव मुच्यते ॥" इति ।

एतावता अकर्त्रभोक्त्रात्मकासंसारिब्रह्मस्वरूप आत्मेति ज्ञानं तत्त्वज्ञानम् । सच्चिदनन्तानन्दात्मस्वरूपब्रह्मप्राप्तिरावरणनिवृत्तिरूपा तत्फलम् । आत्मज्ञानं स्वतन्त्रमेव फलहेतुः । न कर्माङ्गात्मसंस्कारः । यावज्ज्ञानोदयं कर्मानुष्ठेयम् । उदिते ज्ञाने कर्म नानुष्ठेयम्-इत्यद्वैतं सम्यगेव प्रतिपादितं कुमारिलप्रभाकरप्रमुखैर्मीमांसकधौरेयैः ।

शैवानामप्यद्वैत एव परमं तात्पर्यम् । तथाहि—शिवैकीभावेन शिवानंदानुभवो मोक्ष इति तेषां सिद्धान्तः । तत्र प्रमाणानि वचनानि—

[25]"योऽसौ सर्वगतो देवः सर्वात्मा सर्वतोमुखः ।
सर्वतत्त्वमयोऽचिन्त्यः सर्वस्योपरि संस्थितः ॥
सर्वतत्त्वव्यतीतश्च वाङ्मनोनामवर्जितः ।
सोऽहमेवमुपासीत निर्विकल्पेन चेतसा ॥
यदेवं निष्कलं ज्ञानं शाश्वतं ध्रुवमव्ययम् ।
निर्विकल्पमनिर्देश्यं हेतुदृष्टान्तवर्जितम् ॥

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अलिंगमक्षरं शान्तं विषयातीतगोचरम् ।
अविभाव्यमसन्देहं तदहं नात्र संशयः ॥
अहमेव परो देवः सर्वमन्त्रमयः शिवः ।
सर्वमन्त्रव्यतीतश्च सृष्टिसंहारवर्जितः ॥
मया व्याप्तमिदं सर्वं दृश्यादृश्यं चराचरम् ।
अहमेव जगन्नाथो मत्तः सर्वं प्रवर्तते ॥
अनेकाकारसंभिन्नं विश्वं भुवनसंचयम् ।
शिवाद्यवनिपर्यन्तं तत्सर्वं मयि संस्थितम् ॥
यच्च किंचिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
बहिरन्तर्विभागेन तत्सर्वं व्यापितं मया ॥
अहमात्मा शिवो ह्यन्यः परमात्मेति यः स्मृतः ।
एवं यो भावयेन्मोहान्न शिवत्वमवाप्नुयात् ॥
शिवोऽन्यस्त्वहमप्यन्यः पृथग्भावं विवर्जयेत् ।
यः शिवः सोऽहमेवेति अद्वैतं भावयेत्सदा ॥
अद्वैतभावनायुक्तः सर्वत्रात्मनि संस्थितः ।
सर्वगं सर्वदेहस्थं पश्यते नात्र संशयः ॥
एवमेकात्मभावेन संस्थितस्य तु योगिनः ।
सर्वज्ञत्वं प्रकल्प्येत विकल्परहितस्य च ॥
योऽसौ सर्वेषु वेदेषु पठ्यते ह्यज ईश्वरः ।
अकायो निर्गुणो ह्यात्मा सोऽहमस्मि न संशयः ॥
अविज्ञातः पशुः सोऽसौ सृष्टिधर्मं समाश्रितः ।
विज्ञातः शाश्वतः शुद्धः स शिवो नात्र संशयः ।

इत्यादीनि । निर्मलनिरतिशयस्वप्रकाशज्ञानानन्दः शिवस्य स्वरूप-लक्षणम् । पञ्चविधकृत्यकारित्वं तटस्थलक्षणम् । सृष्टिस्थितिसंहारतिरोधानानुग्रहाः

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पञ्चकृत्यानि । शक्तिमतः सृष्ट्यादिकर्तृतया न निर्विकारत्वानुपपत्तिः । विशेषणीभूतमायाया विकारित्वाद् विशिष्टस्य स्रष्टृत्वादिव्यपदेशः । "यतो वा इमानि भूतानि जायन्ते" इत्यागमबलेन तस्योपादानत्वं; पञ्चम्याः प्रकृतित्वरूपोपादानत्वबोधकत्वात् । कार्यानुकूलचिकीर्षादिमत्तया निमित्तत्वमपि । जीवोऽपि सच्चिदानन्दस्वरूपः । स्वस्मिन् परमशिवाभेदसाक्षात्कारेण मुच्यते । श्रुतिस्मृत्यागमविहितानि कर्माणि ज्ञानोत्पत्तावुपयुज्यन्ते । प्रकाशतदाश्रययोरिवेषद्भेदे सत्यभेद ऐक्यम् । संसारदशाया मप्यैक्यमस्त्येव । आवरणवशादनभिव्यक्तं मुक्तावभिव्यज्यते । अरणौ तादात्म्येन स्थितो वह्निर्यथा मन्थनेनाभिव्यज्यते तद्वत् । स्वप्रकाशचिदानन्दस्वरूपोऽपि जीवः स्वाभिन्नशिवानन्दमनुभवतीति शैवानामभिप्रायः । ज्ञानमात्रस्य मोक्षसाधनता, अज्ञानमावारकं, ज्ञानेन तस्य निवृत्तिः, मोक्षदशायां स्वप्रकाशसुखव्यतिरिक्तस्य पाशस्यानवभास इत्यादिकं वेदान्तिभिरप्यङ्गीकृतमेव । ज्ञानमात्रनिवर्त्यत्वेनावरणतत्कार्याणां मिथ्यात्वमवचनसिद्धमिति शैवानामद्वैते परमं तात्पर्यमुन्नीयते ।

मन्त्रतत्त्वविदोऽप्यद्वैतमेव परमार्थमाश्रिताः । प्रसिद्धं "नमः शिवाय" इति पञ्चाक्षरमन्त्रं विमृशामः । 'नमः' इति नैकं पदम् । किंतु न इति मः इति पदद्वयम् । मपदं जीवं बोधयति । न इति समारोपितं जीवत्वं निषिध्यते । नमः इति पदद्वयेन समारोपिते जीवत्वे निषिद्धे "शिवाय" इति परममङ्गलस्य ब्रह्मणोऽभेदः प्रतिपाद्यते । "यूपाय दारु" इत्यत्र चतुर्थ्याः प्रकृतित्वं तादात्म्यरूपमर्थ इति संप्रतिपन्नम् । अतो महावाक्यवत् पञ्चाक्षरमन्त्रोऽयं निर्विशेषब्रह्मप्रतीतिं जनयति । अस्य मन्त्रस्यार्थान्तराणि पद्मपादाचार्यकृतपंचाक्षरभाष्ये द्रष्टव्यानि । सर्वेषां महामन्त्राणाम् अद्वितीयब्रह्मपरतां शिष्टा अभ्युपगच्छन्ति ।

शाक्ता अपि अद्वितीयमेव परमार्थं मन्यन्ते । अत एव सर्वेषां बीजाक्षराणां बिन्द्वन्तता । सर्वेषां तत्त्वानामुपादानं बिन्दुः । तदुक्तम्—

[26] "लयादिभेदः प्रागुक्तो यदुपाधौ शिवस्य तु ।
स बिन्दुरिति मन्तव्यः ॥" इति ।

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शक्तिरूपोपाधेः परिणामित्वेऽपि शिवस्य विवर्तोपादनत्वात् । निर्गुणः निर्विकारः शिवः यो ब्रह्मेति वेदान्तिभिरुच्यते, स एव बिन्दुः बीजाक्षरान्तोच्चार्यमाणस्य बिन्दोरर्थ इति व्यक्तं शुद्धब्रह्मपर्यवसानं बीजाक्षराणाम् ।

उदाहरणार्थं "ऐं" इति वाग्भवं विवृणुमः । अ इति ऋग्वेदस्य प्रथमाक्षरम् । 'इ' इति यजुर्वेदस्य । 'अ' इति साम्नः । अकारेकारयोगे 'ए' इति भवति । पुनः अकारस्य एकारेण योगे "ऐ" इति भवति । वेदत्रयमैकारेण गम्यते । [27]" सर्वे वेदा यत्पदमामनन्ति " इति श्रुत्या सच्चिदानन्दाद्वितीयं ब्रह्मैव त्रयीपर्यवसानभूमिः । एतदावेदयति बिन्दुरैकारोत्तरमुच्चार्यमाणः । एवमेव बीजाक्षरान्तराणां ब्रह्मणि पर्यवसानं मन्त्रशास्त्रादवगन्तुं शक्यम् । " मिथ्याजगदधिष्ठाना ", " ब्रह्मात्मैक्यस्वरूपिणी ", " निर्भेदा ", " भेदनाशिनी ", " अहमित्येव विभावयेन्महेशीम् " इत्यादीन्यपि प्रमाणानि शाक्ततन्त्राणामद्वैतपरतायां साधकानि ।

वैयाकरणानां दर्शनमप्यद्वितीये ब्रह्मतत्त्वे पर्यवस्यति । भगवान् पाणिनिः " वृद्धिरादैच् " इति असुसूत्रत् । विधेयबोधकस्य वृद्धिपदस्योद्देश्यवाचकपदानन्तरं प्रयोगः साधुः यथा " अदेङ्गुणः " इति समनन्तरसूत्रे । तथापि प्रथमतो वृद्धिपदं प्रयुञ्जानस्य पाणिनेरयमाशयः—प्रकरणोपपदादिसंकोचकरहितं वृद्धिपदं देशतः कालतो वस्तुतश्च परिच्छेदशून्यं वस्तु ज्ञापयति । तत्परममङ्गलरूपं ब्रह्मैव । तत्प्रयोगार्थं ब्रह्मस्मरणमावश्यकम् । तेन शास्त्रादौ मङ्गलं कृतं भवति । शास्त्राध्ययनस्य परमं प्रयोजनं ब्रह्मेति सूचितमपि भवतीति । शब्दब्रह्मणि निष्णातो हि परं ब्रह्माधिगच्छति । अत एव भाष्यकारो भगवान् पतञ्जलिः[28]" कथं वृद्धिरादैच् इति । एतदेकमाचार्यस्य मङ्गलार्थं मृष्यताम् । माङ्गलिक आचार्यः महतः शास्त्रौघस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते । मङ्गलादीनि हि शास्त्राणि प्रथन्ते, वीरपुरुषाणि च भवन्ति ; आयुष्मत्पुरुषाणि च । अध्येतारश्च वृद्धियुक्ता यथा स्युः " इति । अथेत्यादिप्रयोगे मङ्गलसंभवेऽपि

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शास्त्रस्य प्रयोजनं सूचयितुं वृद्धिशब्दं प्रयुयुजे । "यो वै भूमा तदमृतम्" इत्यादाविव धर्मेणापि धर्मिनिर्देशो घटते । वार्तिककारः कात्यायनोऽपि [29] "सिद्धे शब्दार्थसंबंधे" इति वार्तिकमारभमाणः सिद्धपदं निरदिशत् । कूटस्थनित्यं ब्रह्मैव सिद्धपदस्यार्थः । नान्ये । तेषु केचित् परिणामिनित्याः, केचिज्जन्याः । सिद्धपदमादौ प्रयुञ्जानः तदर्थं परममङ्गलं ब्रह्म स्मरन् मङ्गलं ग्रन्थादौ प्रणिनाय, प्रयोजनमपि शास्त्रस्य निरदिशत् । अत एव भाष्यकारः [30] "माङ्गलिक आचार्यो महतः शास्त्रौघस्य मङ्गलार्थं सिद्धशब्दमादितः प्रयुङ्क्ते" इत्याह । अष्टाध्याय्या अन्तिमं सूत्रं "अ अ" इति । अकारो निर्गुणं ब्रह्म बोधयति । माहेश्वराणां सूत्राणां विमर्शकेन नन्दिकेश्वरेण—

"अकारो ब्रह्मरूपः स्यान्निर्गुणः सर्ववस्तुषु" इत्यकारार्थः सर्ववस्त्वनुस्यूतं निर्गुणं ब्रह्मे ति प्रत्यपादि । अ इत्यस्याभ्यासेन तदर्थे तात्पर्यं व्यञ्जयति । "अ अ" इति सूत्रभाष्यप्रदीपव्याख्यातारो भट्टनागेशोपाध्यायाः "एवं सूत्रकारेणापि विष्णुवाचकाकारस्य द्विरुच्चारणाद्विष्णुस्मरणरूपं मङ्गलमाचरितम् । किं च [31] 'अकारो वै सर्वा वाक् सैषा स्पर्शोष्मभिर्व्यज्यमाना नानारूपा भवति' इति श्रुतेः अकारस्य सर्वशब्दप्रकृतित्वात् 'अ इति ब्रह्म' इति शब्दब्रह्मरूपत्वश्रवणाच्च महामङ्गलार्थता । वार्तिककृतापि "भगवतः पाणिनेराचार्यस्य सिद्धम्" इति सिद्धशब्दोच्चारणेन कृतं मङ्गलम् । भगवता पतञ्जलिनापि 'एकशेषनिर्देशोऽयम्; अ अ इत्यन्ते वदता कृतं मङ्गलम्, एवं च तदध्यायिनां प्रवक्तॄणां च सकलपुरुषार्थसिद्धिर्दर्शिता । यथोक्तम् —

"इदमाद्यं पदस्थानं सिद्धिसोपानपर्वणाम् ।
इयं सा मोक्षमाणानामजिह्मा राजपद्धतिः ॥" इति सर्वेष्टसिद्धिः इति उदद्योतयन् । भगवता हरिणा—

"अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥"

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इति वदता, ब्रह्माद्वैतं परमार्थः, सर्वं दृश्यं तद्विवर्त इति स्फुटमेवोक्तम् ।

[32]"यत्र द्रष्टा च दृश्यं च दर्शनं चापि कल्पितम् ।
तस्यैवार्थस्य सत्यत्वमाहुस्त्रय्यन्तवादिनः ॥"

इत्यनेन, [33]" यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा " इति श्रुत्यर्थः संजगृहे । ब्रह्मणः महासामान्यरूपता,

[34]" संबंधिभेदात्सत्तैव भिद्यमाना गवादिषु ।
जातिरित्युच्यते तस्यां सर्वे शब्दा व्यवस्थिताः ॥
तां प्रातिपदिकार्थं च धात्वर्थं च प्रचक्षते ।
सा नित्या सा महानात्मा तामाहुस्त्वतलादयः ॥"

इत्यनेनाविष्कृता ।

[35]" आश्रयीभूततत्तत्संबंधिभेदेन कल्पितभेदा सत्तैव महानात्मा । गोत्वादिकं व्यक्तिभेदेन परमार्थतो भिन्नं नैयायिकादीनामिव नैवास्ति । गोः सत्तैव गोत्वमिति व्यपदिश्यते । तस्याः सर्वे गवादयः शब्दा वाचकाः । सा प्रातिपदिकार्थो, धात्वर्थश्च । सा उत्पत्तिनाशरहिता । सर्वोऽपि प्रपञ्चः तस्या एव विवर्तः । देशतः कालतो वस्तुतश्चापरिच्छिन्नेति सत्तैव महानात्मा " इति हेलाराजो व्याचख्यौ । जातिपदार्थवादिनो वाजप्यायनाचार्यस्य मतमनुसृत्येदं हरिकथनम् । द्रव्यपदार्थवादिनो व्याडिनो मतानुसारेण हरिणैव—

[36]" सत्यं वस्तु तदाकारैरसत्यैरवधार्यते ।
असत्योपाधिभिः शब्दैः सत्यमेवाभिधीयते ॥
अग्रवेण निमित्तेन देवदत्तगृहं यथा ।
गृहीतं गृहशब्देन शुद्धमेवाभिधीयते ॥"

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इति ब्रह्मैव सर्वपदानामर्थ इत्यभिहितम्। [37]"सिद्धे शब्दार्थसंबंधे" इति वार्तिकविवरणावसरे [38]"द्रव्यं हि नित्यम्" इति वदता पतञ्जलिना असत्योपाध्यवच्छिन्नं ब्रह्मैव द्रव्यं सर्वशब्दार्थ इति स्फुटितम्। किं च—

[39]"न तत्त्वातत्त्वयोर्भेद इति वृद्धेभ्य आगमः।
अतत्त्वमिति मन्यन्ते तत्त्वमेवाविचारितम्" ॥

इति हरिकारिकां, "नेहाद्वैतनये सत्यासत्ये द्वे रूपे स्तः। किंतु पारमार्थिकमेकमेवाद्वयं तत्त्वम्। तच्चानादिसिद्धाविद्याविलसितसहं प्रमातृविषयतया यथातत्त्वमनवभासमानम्" इति अनेकविकल्पपरिघटिताकाररूपतया व्यवहारमवतरति। तदेवाकारनानातोन्नीयमानास्वरूपभेदं चकास्ति, नान्यत्। अविचारितरमणीयं परीक्षया व्यवस्थापितं तत्त्वमेवाभिन्नं भेददर्शनव्यवस्थिताः तैर्थिका भेदात्मकमतत्त्वं मन्यन्ते। विचारेण अविद्याविलये ब्रह्मैकनिष्ठता दर्शनानाम्।

[40]"विकारापगमे सत्यं सुवर्णं कुण्डले यथा।
विकारापगमो यत्र तामाहुः प्रकृतिं पराम्॥"

इति सोदाहरणं ब्रह्मणः प्रकृतित्वं विवृतम्। कूटस्थे परस्मिन् ब्रह्मणि सच्चिदानन्दरूपे प्रत्यगभिन्नेऽवगते अनाद्यविद्यानिवृत्तौ तादृग्ब्रह्मात्मना अवस्थानलक्षणं निःश्रेयसं सेत्स्यतीति पाणिनीयदर्शनसिद्धान्तं माधवाचार्याः निरणयन्। [41]"मस्करमस्करिणौ वेणुपरिव्राजकयोः" इति पाणिनीयं सूत्रम्। अत्र भाष्यम्—"कथं मस्करी परिव्राजक इति, इनिनैतन्मत्वर्थीयेन सिद्धं, मस्करोऽस्यास्तीति। न वै मस्करोऽस्यास्तीति, मस्करी परिव्राजकः। किं तर्हि? माकृत कर्माणि, माकृत कर्माणि; शान्तिर्वः श्रेयसीत्याह; अतो मस्करी परिव्राजकः" इति। "अयं माकृत अयं माकृतेत्युपक्रम्य शान्तितः काम्यकर्मप्रहाणिः युष्माकं श्रेयस्करीत्युपदेष्टा मस्करीत्युच्यते" इति कैयटः। अयं त्यक्तवान् अयं त्यक्तवान् कर्माणीत्युपक्रम्य स्वयं कर्माणि परित्यज्य परान् प्रत्युपदेष्टेत्यर्थः" इति

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नागेशभट्टैरुपवर्णितः। भाष्ये "कर्माणि" इति पदं सर्वकर्मपरं, संकोचकाभावात्।

[42]"आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।
योगारूढस्य तस्यैव शमः कारणमुच्यते॥"

इति भगवदुक्तेश्च। परिव्राजकस्य कर्मणां त्याग आत्मज्ञानार्थ इति ज्ञानमेव मोक्षसाधनं न कर्मेति पाणिनीयाभिप्रायो गम्यते। इत्थं पाणिनीयमपि दर्शनमद्वैतपर्यवसायि।

यदि ब्रह्मण एव सत्यता, यदि च प्रपंचमिथ्यात्वं सर्वेषां दार्शनिकानां सम्मतं, स्वस्वशास्त्रे किमिति न स्पष्टं प्रतिपादयन्ति अद्वैतं च खण्डयन्तीति चेत्। अधिकारिभेदेन शास्त्राणां प्रवृत्तिरेव तत्र हेतुः। यो हि दृढया प्रपंचसत्यत्ववासनया वासितः तं प्रति प्रपंचमिथ्यात्वबोधने इदं सुतरामसंभवीति व्याक्षिप्तचेता भवेत्। प्रत्यक्षादिप्रमाणप्राबल्यबुद्ध्याप्रपञ्चमिथ्यात्वसाधकश्रुतियुक्तिषु न विश्वसेत्। अप्रामाण्यमेव निश्चिनुयात्। तन्माभूदिति गुडजिह्विकानयेन प्रपञ्चसत्यत्वव्यवहारः। सुखदुःखादिव्यवस्थां प्रत्यक्षावगतामुपाधिभेदेनाप्यसंपाद्यां मन्वानं प्रति नानात्मवादः प्रवर्तितः। न्यायशास्त्रे विभोरेकस्याकाशस्य श्रोत्रत्वे सर्वैः सर्वान् श्रुणुयादिति शंका उपाधिभेदेन परिहृता। उपाधिभेदेन विरोधपरिहारे दृढमवगते तं प्रत्यात्मैक्योपदेशः सुलभः। मुक्तिदशायां दृश्यस्याभान बहूनां सम्मतम्। तदाऽदर्शनादेवासत्त्वमपि सुलभम्, ज्ञानमूलत्वात्सत्त्वस्य। व्यवहारः स्वाभाविक इति केचित्; औपाधिक इति वेदान्तिनः, सुगताश्च। यथाधिकारं निरूपणभेदः संजाघटीति। श्रुतयोऽपि विरक्तानामधिकारिणां सर्वकर्मत्यागं विदधति। अविरक्तान्प्रति काम्यकर्माणि विदधति। तेषां बन्धनहेतुतामवगतवन्तं अत एव तेभ्यो निवृत्तं प्रति, नित्यनैमित्तिकानि चित्तशुद्धये विदधति। एवं बहुधाधिकारिभेदेन प्रवृत्तानामपि श्रुतीनामैकात्म्य एव परमं तात्पर्यम्। अधिकारिभेदेन मार्गाणां प्रवृत्तिः स्कान्दे सूतसंहितायां भगवता व्यासेन निरूपिता—

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[43] " अतोऽधिकारिभेदेन मार्गा मानं न संशयः ।
ईश्वरस्य स्वरूपे च बन्धहेतौ तथैव च ॥
जगतः कारणे मुक्तौ ज्ञानादौ च तथैव च ।
मार्गाणां ये विरुद्धांशा वेदान्तेन विचक्षणाः ॥
तेऽपि मन्दमतीनां हि महामोहावृतात्मनाम् ।
वाञ्छामात्रानुगुण्येन प्रवृत्ता न यथार्थतः ।
दर्शयित्वा तृणं मर्त्यो धावन्तीं गां यथाग्रहीत् ॥
दर्शयित्वा तथा क्षुद्रमिष्टं स च महेश्वरः ।
पश्चात्पाकानुगुण्येन ददाति ज्ञानमुत्तमम् ॥ " इति ।

अयमभिप्रायः । सांख्यामीमांसकाश्चेश्वरं निराकुर्वन्ति । योगिन ईश्वरं साधयन्ति । नित्यज्ञानाधिकरणमीश्वर इति गौतमीयाः । प्रकृतिपुरुषयोरविवेकः संसारमूलमिति सांख्याः पातञ्जलाश्च । प्रकृतिपुरुषयोर्विवेकख्याति अविवेकनिवृत्तौ स्वरूपप्रतिष्ठा मुक्तिरिति सांख्याः पातञ्जलाश्च । आत्मविशेषगुणानां समुच्छेदो मुक्तिरिति नैयायिकाः । एवं बहुधा विप्रतिपत्तयः वादिनां प्रसिद्धाः । अनादि-मायामोहितानां तेषां तेषामधिकारिणां यथाधिकारं मार्गप्रदर्शने तमनुसरन्तः उत्तरोत्तरमुत्तमाधिकारितां प्राप्य श्रुतिप्रदर्शितेन पथा संचर्य क्षेमं प्राप्नुवन्तु इत्याशयेनैव विभिन्नानां दर्शनानां प्रवृत्तिः । शास्त्रेषु मार्गान्तरनिन्दाः " न हि-निन्दा निन्द्यं निन्दितुं प्रवृत्ता, अपि तु विधेयं स्तोतुम् " इति न्यायमवलम्ब्य प्रवृत्ता, न तात्पर्येणेति । उक्तं च पुष्पदन्तेन ।

[44] " त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।
रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव " इति ।

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एवं संग्रहेण बहूनां दर्शनानामद्वितीयात्मनि तात्पर्यमुपावर्णयम् । नित्यानित्यवस्तुविवेकेहामुत्रार्थभोगविरागशमादिसाधनषट्कतीव्रमुमुक्षुत्वरूपसाधनचतुष्टयसंपत्तिः कस्यचिदेव भवति । आह भगवान्—

"मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥" इति ।

उपनिषदां श्रवणादिजन्य आत्मसाक्षात्कारो यद्यपि कस्यचिदेव परिशुद्धचित्तस्याधिकारिणः स्यात्, तथा सति सर्वदर्शनानां परमं तात्पर्यमद्वितीये आत्मनि सच्चिदानन्दस्वरूपे इति ज्ञानेन किं प्रयोजनमिति शङ्का समुन्मिषति । तस्या एवं परिहारः । भारतीयानां समाजस्य संघटनं स्थैर्यं परस्परमात्मीयता च ईदृगैकात्म्यज्ञानमूलकम् । आ सेतोरा च हिमालयात् आ सिन्धोरा च कामरूपात् भारते भगवत्पादैः शंकराचार्यैः आध्यात्मिकमैक्यं (spiritual integration) महता परिश्रमेण समपादि यत् सांप्रतमपि समनुवर्तते । भाषासु संस्कृतमिव तत्त्वज्ञानेषु ज्ञानमद्वैतात्मविषयं जनानामैकमत्यसंपादकम् । न केवलं भारतीयानां सकलप्रज्ञजनतायां आध्यात्मिकमैक्यमनेन संपादयितुं शक्यम् । दृश्यते हि चीनजपान् प्रभृतिषु पौरस्त्यदेशेषु बौद्धमतप्रचारनिबन्धनं संघटनं भावैक्यं च । रागद्वेषकलुषिते, परस्पराभिभवप्रयत्नैः तादात्विकैरायोधनैश्च विशीर्णे जगति इयमद्वैतभावनैव जीवातुः । धनिकानां दरिद्राणां, बलिष्ठानां दुर्बलानां, कृष्णानां श्वेतानां, नियोज्यानां नियोक्तृणां, संपन्नानां हीनानां, एवं विरुद्धधर्माणां परस्परं विरोधेन, सुन्दोपसुन्दन्यायेन, मात्स्यनयेन वा संततवर्धमानद्वेषशालिनि जनसमुदये, अल्पमपि हिमालयीकृत्य परस्परवैरस्यवैषम्यविरोधसंधुक्षणेन स्वार्थैकसाधनतत्परे वाचाटे राज्यनीतिज्ञमन्यवर्गे क्षणमात्रतः बहुलक्षसंख्यजनावासानां नगराणां नैकसहस्रक्रोशत एव विध्वंसकप्रतिक्षणनूतननूतनविचित्रायुधनिर्माणमात्रव्यग्रे राज्यनियन्तृवर्गेऽन्तरेव भीतभीतायां जनतायां सौभ्रात्रं प्रेमाणं च विना न किंचिदभयकारणम् । तच्च अद्वैतभावनासाध्यम् । वैज्ञानिकैराधुनिकैः

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साधनैः संप्रति जगदत्यन्तं संकुचितम्। प्राकृत्यः काश्चन शक्तयः वशीकृताः। यथा यथा प्राकृतशक्तिवशीकारोऽधिको भवति तथा तथा आत्मा दूरीभवति। यथा यथा स दूरीभवति, तथा तथा रागद्वेषयोः वृद्ध्या, संनिहितो जागतिकः संवर्तः। तत्परिहारसाधनमद्वैतभावनैव। धनसंपत्तौ, धान्यसमृद्धौ, सुखसामग्रीपौष्कल्ये, वसतिसौविध्ये, आयुरारोग्यवृद्धौ, विश्वविद्यालयेष्वध्ययनतो ज्ञानबाहुल्ये, एवमन्येषु सत्स्वपि ईप्सितेषु जनानां रागद्वेषौ कथं परिहियेयाताम्। न हि न दृष्टौ सर्वथा समानेष्वपि रागद्वेषौ। तावेव महाशनौ देहवासना-लोकवासनामूलौ सर्वस्याप्यनर्थस्य कारणम्। देहवासना-लोकवासने एव लोके सर्वत्र ताण्डवं नटतः। यावन्न तयोः शुभया वासनया अभिभवः, तावद्विश्वसौहार्दस्य सौभ्रात्रस्य च शब्दमात्र एव स्थितिः। तयोरचलः शिलामयो हस्तिभार ऐकात्म्यज्ञानमेव। भगवता भाष्यकारेण भगवत्पादेन [46]"सर्वत्र प्रसिद्धोपदेशात्" इति सूत्रभाष्ये—[47]"सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत" इति वाक्यं विवृण्वता, "यस्मात्सर्वं ब्रह्मैव अतो रागद्वेषौ न संभवतः, तस्मात् शान्त उपासीत" इति भणितम्। ऐकात्म्यज्ञानं रागद्वेषनिवृत्तिसाधनमिति श्रुतिसंमतमिति संभाव्यते। विभिन्नान्यपि व्यवहारे पारमार्थिकस्य अद्वैतस्य प्रापकाणि सर्वाणि मतानि इति निश्चये मतीयानां कलहानां नावसरो भवेत्। दुःखितं दृष्ट्वा स्वयमेव दुःखित इति तत्परिहाराय प्रयतेत। एवं दुःखमूलानां बहूनां भ्रमाणां परिहारः सुकरः। दार्शनिकैः तत्त्वस्योपदेशमात्रं कर्तुं शक्यम्। परं तस्य फलपर्यन्तं निर्वहणे विश्वविस्मयनीयमहिमानोऽलौकिकप्रतिभाशालिनो भगवत्पादप्रभृतय आचार्यवर्याः अशोकप्रमुखाः चक्रवर्तिनश्च समर्थाः। तथापि दार्शनिकैः स्वयमद्वैतभावनया परेषां शुश्रूषूणां यावच्छक्ति तत्संपादनेन चोपकर्तुं युक्तम्।

[48]"आत्माभ्योधेस्तरंगोऽस्यऽहमिति गमने भावयन्नासनस्थः
संवित्सूत्रानुविद्धो मणिरहमिति वाऽस्मीन्द्रियार्थप्रतीतौ।
दृष्टोऽस्यात्मावलोकादिति शयनविधौ मग्न आनन्दसिंधावन्तर्निष्ठो मुमुक्षुः स खलु तनुभृतां यो नयत्येवमायुः॥"

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इति भगवत्पादसूक्तिं स्मारयामि । अस्या अयमाशयः । शरीरिणां मध्ये मुमुक्षुर्यः एवमायुर्नयति सोऽन्तर्निष्ठो भवति । आत्मा महान् समुद्रः । तस्य तरङ्गाः तदंशाः । ते अविभक्ताः, समुद्रात् समुद्र एव इतस्ततो गच्छन्ति । जीवोऽपि ब्रह्मणोंऽशः [49]" ममैवांशो जीवलोके जीवभूतः " इति स्मृतेः । गमनसमये आत्माम्भोधेः तरङ्गोऽस्यहमिति भावयेत् । यदोपविष्टः तदा संविद्रूपे सूत्रे सर्वजीवव्यापिनि मणिगणा इव सूत्रे प्रोतो मणिरहमिति भावयेत् । [50]" मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव " इति गीता । इन्द्रियार्थानां शब्दादीनां प्रतीतौ आत्मन अवलोकाद् दृष्टोऽस्मीति भावयेत् । इन्द्रियद्वारा निर्गतस्य मनसो वृत्तौ अर्थाकारायां चैतन्यं प्रतिफलति । ससाक्षिकान्तःकरणवृत्तिः ज्ञाधात्वर्थः । शब्दाकारवृत्तिफलितचैतन्यं शब्दज्ञानम् । एवं विषयान्तरेष्वपि । विषयाकारवृत्तिं परित्यज्य चैतन्यमात्रमात्मानं जानीयात् । [51]" प्रतिबोधविदितं मतम् " इति " केनश्रुतिः । यदा शेते, स्वपिति, तदा आनन्दसिन्धौ मग्नोऽहमिति भावयेत् । [52]" यत्रैतत्स्वपिति नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति स्वं ह्यपीतो भवति " इति श्रुतेः । सुषुप्तौ ब्रह्मस्वरूपमानन्दमनुभवति । अत आनन्दसिन्धौ मग्न इति भावयेदित्युच्यते । एवंरीत्या भावना नाधिकं प्रयत्नमपेक्षते । एवमेव-

[53]" वैराजव्यष्टिरूपं जगदखिलमिदं नामरूपात्मकं स्या-
दन्तस्थप्राणमुख्यात् प्रचलति च पुनर्वेत्ति सर्वान् पदार्थान् ।
नायं कर्ता न भोक्ता सवितृवदिति यो ज्ञानविज्ञानपूर्णः
साक्षादित्थं विजानन् व्यवहरति परात्मानुसंधानपूर्वम् " ॥

इति भगवत्पादसूक्तिरपि परिशीलनीया । शास्त्रजन्यं ज्ञानं अनुभवश्च ज्ञानविज्ञाने । ताभ्यां पूर्णः साक्षात् इत्थं विजानन् परात्मानुसन्धानपूर्वं व्यवहरति । स्थूलं सर्वं विराडित्युच्यते । नामरूपात्मकमिदं जगत् तत् व्यष्टिरूपमिति पश्यन् रागद्वेषादिवर्जितो व्यवहरति । करचरणाद्यवयवोपेतं व्यष्टिः । अन्तस्थानां प्राणानां स्वामिनो जीवरूपात् चैतन्यात् चलती तथान्तः

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करणवृत्तौ प्रतिफलितात् तस्मात् सर्वान् पदार्थान् वेत्ति। यथा सूर्यः सर्वेषां प्राणिनां तासु तासु क्रियासु तमोरूपप्रतिबन्धनिवृत्तिद्वारा हेतुरपि स्वयं न कर्ता, नापि भोक्ता, तथा जीवः सर्वेन्द्रियप्राणशरीरचलनहेतुरपि न कर्ता, न भोक्तेति जानन् व्यवहरति। एष उपदेशो भगवत्पादानां सर्वैः सर्वदानुसंधेयः, येनानन्तदुःखहेतावपि जगति व्यवहरन् रागद्वेषवर्जितः शोकमोहाविवशः सुखं जीवेत्।

परमहंसपरिव्राजकाचार्याणां तपोमूर्तीनां ज्ञानवृद्धानां कामकोटिपीठाधीश्वराणां श्रीचन्द्रशेखरेन्द्रसरस्वतीस्वामिपादानां अशीतितमाब्दपवित्रस्मृतये प्रतिहायनं कर्तव्यतया नियमितयोः उपन्यासयोः वत्सरेऽस्मिन् एतत्समित्यधिकृतैः अहं न्ययोजिषि। असमर्थमन्योऽपि दार्शनिकविषयपरिशीलनात् मम बुद्धिशुद्धिर्भवेदित्येव प्रावर्तिषि। श्रीमतां विश्वनाथार्यप्रमुखाणां एतत्समितिसदस्यानां मय्यव्याजः पक्षपात एव ममात्र नियोजने निदानमिति मन्ये।

ज्ञानचन्द्रकलाचूडः सर्वविद्याधिदेवता।
अद्वैतात्मानुभूत्यास्मानुद्धरेन्मोहसागरात्॥

इति शम्॥

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लक्ष्यीकृतानां सूची

१. श्लोकवार्त्तिकम् प्रतिज्ञाग्रन्थः श्लो. ४
२. भगवद्गीता. ९-२१.
३. तैत्तिरीयसंहिता. ३-२-५
४. बृहदारण्यकोपनिषत् १-४-७
५. बृ. उपनि. शांकरभाष्यम् १-४-७
६. बृ. भा. वार्त्तिकम् १-४-४०५, ४०६, ४०७
७. सूतसंहिता यज्ञवैभवखण्डः ८-२२-२३-२४-२५
८. बृहदा. उप. ४-५-१०
९. ब्र. सू. शांकरभाष्यम् १-१-१
१०. द्रव्यसंग्रहः १-२-३७
११. सर्वदर्शनसंग्रहः of Madhava आर्हतदर्शने उद्धृतोऽयं श्लोकः
१२. द्रव्यसंग्रहः ३-५६
१३. ब्रह्मसूत्रम् २-२-३३
१४. Indian Philosophy by Dr. S. Radhakrishnan. Vol. I Page 340
१५. Jaina Psychology, by Mohanlal Mehta. Page 171-172.
१६. श्लोकवार्त्तिक-न्यायरत्नाकरः शून्यवादे १५-१६-१७
१७. सर्वदर्शनसंग्रहे बौद्धदर्शनम्
१८. श्लोकवार्त्तिक-निरालंबनवादे ७२-७३
१९. न्यायरत्नाकरे ७२-७३
२०. श्लोकवार्त्तिकव्याख्या सुचरितमिश्रस्य निरालंबनवादे ७२-७३
२१. श्लो. वा. निरा. २०१
२२. श्लो. वा. सुचरितमिश्रः निरालंबनवादे २०१
२३. छान्दोग्योपनिषत् ६-२-१
२४. श्लो. वा. भट्टोंबेकटीका निरालंबनवादे २०१
२५. शाबरभाष्यम् १-१-५
२६. तै. आरण्यकम् १०-१
२७. मध्यमकावतारः ६-२५
२८.. मध्यमकवृत्तिः of चन्द्रकीर्त्तिः १५-२
२९. मध्यमकशास्त्रम् २४-१०
३०. do २५-२४
३१. मध्यमकशास्त्रम् २५-२४
३२. ब्र. सू. शांकरभाष्यम् ३-२-१७
३३. तैत्तिरीयोपनिषत् २-४-१
३४. मांडूक्यकारिका वतैथ्यप्रकरणम् ३२
३५. मध्यमकावतारः ६-१५२

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३६. तत्त्वसंग्रहः ३३४०
३७. तै. उ. २-१-१
३८. बृ. उ. ३-९-२७-७
३९. बृ. उ. ४-४-२२
४०. बृ. उ. ३-८-७
४१. बृ. उ. सुरेश्वरवार्त्तिकम् १-४-४१०
४२, ४३. आनन्दगिरिः १-४-४१०
४४. बृ. उ. सुरेश्वरवार्त्तिकम् १-४-४०८
४५. वात्स्यायन, कामसूत्रम् ७-२-५३, ७-२-५१
४६. do १-२-४९
४७. do ७-२-५४
४८. ब्र. सू. १-१-३
४९. ब्र. सू. २-१-११

II Lecture

१. सांख्यकारिका १-२
२. छान्दोग्योपनिषत् ६-१४
३. योगसूत्रम् २-२०
४. योगसूत्रम् २-२२
५. यो. सू. टीका वाचस्पतिमिश्रः २-२२
६. योगसूत्रम् ३-१८ (वेदव्यासभाष्ये)
७. न्यायसूत्रम् १-१-२२
८. do १-१-२१
९. न्यायसूत्रम् १-१-२
१०. छान्दोग्योपनिषत् ८-१२-१
११. न्यायसूत्रभाष्यम् १-१-२२
१२. न्यायवार्त्तिकतात्पर्यटीका १-१-२२
१३. माधवीयशंकरदिग्विजयः १६-६९
१४. आत्मतत्त्वविवेकः
१५. तत्त्वचिन्तामणिदीधितिः
१६. तत्त्वचिन्तामणिः
१७. ब्र. सू. शांकरभाष्यम् १-१-१
१८. श्लोकवार्त्तिके आत्मवादे १४८
१९. बृहती १-१-५
२०. भगवद्गीता ३-२६

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२१. सूतसंहिता ४-८-२२ श्लोकव्याख्यायामुद्धृतम्
२२. तन्त्रवार्त्तिकम् १-३-८
२३. न्यायसुधा १-३-८
२४. श्लोकवार्त्तिकम् सम्बन्धाक्षेपपरिहारः १०५-१०६
२५. सर्वज्ञानोत्तरतः शैवपरिभाषायामुद्धृतानि ५ परिच्छेदः---
२६. पौष्करागमः बिन्दुपरिच्छेदः श्लो १
२७. कठोपनिषत् १-२-१५
२८. महाभाष्यम् १-१-३
२९. पाणिनीयवार्त्तिकम् १-१-१
३०. महाभाष्यम् १-१-१
३१. पणिनीयसूत्र (८-४-६८) स्योद्द्योते उद्धृता श्रुतिः
३२. वाक्यपदीये संबन्ध समुद्देशे ७२
३३. छान्दोग्योपनिषत् ७-२४-१
३४. वाक्यपदीये जातिसमुद्देशे ३३
३५. Do ३३
३६. वा. प. द्रव्यसमुद्देशे २-३
३७. पाणिनीयवार्त्तिकम् १-१-१
३८. महाभाष्यम् १-१-१
३९. वाक्यपदीये द्रव्यसमुद्देशे ७
४०. Do १५
४१. पाणिनीयसूत्रम् ६-१-१५४
४२. भगवद्गीता ६-३
४३. सूतसंहिता यज्ञवैभवखण्डे २२ अध्याये २२-२६
४४. शिवमहिम्नःस्तुतिः श्लो. ७
४५. भगवद्गीता ७-३
४६. ब्रह्मसूत्रम् १-२-१
४७. छान्दोग्योपनिषत् ३-१४-१
४८. शतश्लोकी १२
४९. भगवद्गीता १५-७
५०. Do ७-७
५१. केनोपनिषत् २-४
५२. छान्दोग्योपनिषत् ६-८-१
५३. शतश्लोकी १३

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Errata

पुटम्	पङ्क्तिः	अशुद्धम्	शुद्धम्
१२	१२	अतथता	तथता
२४	९	आत्मतत्त्वज्ञानां	आत्मतत्त्वज्ञानम्
,,	,,	तत्त्वज्ञानात्	तत्त्वज्ञानं तस्मात्
,,	,,	अपवर्गप्राप्तिः	अपवर्गः
२५	१६	विकल्पयते	वकल्प्यते
२८	१३	णात्मत	णात्मतत्त्व
३३	११	ब्रह्मे ति	ब्रह्मेति
३७	१७	निन्दाः	निन्दा
३८	१४	आध्यास्मिक-	आध्यात्मिक-
,,	१५	जपाान्	जपान्
४०	२५	व्यष्टिः ।	व्यष्टिः
,,	,,	चल	चलति
४१	१३	नुभूत्या	नुभूत्या

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सर्वेषां दर्शनानां अद्वैते तात्पर्यम्

(WITH ENGLISH TRANSLATION)

THE ADVAITIC IMPORT OF ALL DARSANAS

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LECTURE ONE

I bow down to the preceptors of yore who explained all the Upaniṣads on the authority of Grammar (*pada*), Exegesis (*vākya*) and Logic (*pramāṇa*).

Prostrations to the adorable Śaṅkara, abode of compassion and repository of the Vedas, Smṛtis and Purāṇic lore, who brought welfare to the world.

Om. Prostrations to Brahmā and others who set the tradition of Spiritual Knowledge (*brahmavidyā*) and to the seers of yore; prostrations to the great; prostrations to the preceptors.

Contemplating on the sacred feet of His Holiness Sri Chandrasekhara Sarasvati Swamigal I shall now try to show that the purport of all the philosophical systems (*darśanas*) is the oneness of the self.

At the outset, I fold my hands reverentially over my head to Paramahamsa Parivrajakacharya, His Holiness Sri Chandrasekharendra Sarasvati Swamigal of Kanchi Kamakoti Pitha who is the embodiment of penance and whose name is fit to be chanted in the early dawn. He is the life-giver to the Vedas and the Vedic tradition. Given to the continuous and uninterrupted experience of the bliss of self which is non-dual, he has blessed a number of disciples. I shall now endeavour, to the best of my ability, to show that the final intention of all systems of thought lay in the oneness of the self.

In this context I shall remind you of the following words of Kumārila Bhaṭṭa:[1]

"In matters like this, one should not focus the mind on finding the faults; because a fault which virtually does not exist, does appear so to men of such minds."

(2) I wish to express my heartfelt gratitude to the authorities of the Bharatiya Vidya Bhavan for inviting me to deliver the lectures this year, as a part of the programme conducted by them

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every year to mark the sacred Śatābhiṣeka celebrations of His Holiness. On occasions like this, it was the practice to invite scholars well-versed in the languages of the East and the West. In choosing me this year who am not good at English and have studied only a few texts in the old method, I feel the Organisers have only betrayed their partiality for traditional scholars.

(3) All beings seek happiness and that too, their own happiness. One does not desire the happiness of someone else. Nobody wishes his enemy to be happy. Though cessation of misery alone is desired, it is intended to be subservient to one's pleasure. Pleasure admixed with misery, like food mixed with poison, is not an object of desire. Nobody desires to become a stone on the count that the total absence of grief alone is natural to beings. Happiness is twofold: permanent and temporary. The joy that arises from garlands, sandal paste, etc. lasts only for some time. The pleasure that is obtained through sacrificial performances and the like, though lasting for a longer period, is also bound to come to an end. So says the Lord [2]"They, having enjoyed the vast world of heaven, will enter the world of mortals the moment their merits get exhausted." Even the socalled immortality resulting from taking in the Soma-juice, referred to in the sacred text:[3]"We drank the Soma and we became immortals", is not really permanent. It lasts only till the final dissolution of the world, according to the corroboratory passage which runs thus: "By immortality is meant, lasting till the dissolution of all the elements." So emancipation alone can be the everlasting bliss. Emancipation is realisation of Brahman without a second. It can be realised through scripture alone. Śrutis such as "Brahman is Eternal, Knowledge and Bliss", are proof regarding the permanence of such a joy. So once it is proved that there is such a thing called Bliss that is eternal and unexcelled, all men of wisdom will try to attain it. It is also well-known that no sensible person wishes to derive the short-lived joy of mundane objects, which can be attained only through great physical exertion and monetary expense.

(4) Among the well known advocates of philosophical systems, Cārvākas (materialists), Jains and Buddhists of the Sautrāntika, Vaibhāṣika, Yogācāra and Mādhyamika schools

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do not accept the authority of the Vedas. The Vaiśeṣikas, Naiyāyikas, Sāṁkhyas, the followers of the Yoga school, the Pūrva Mīmāmsakas and those who follow the Upaniṣads (Vedāntins) believe in the authority of the Vedas. The Vaiśeṣikas do not accept verbal validity separately; they include it in Inference itself. Still they accept it.

Even the grammarians who show the correct form of words prove the validity of śrutis and imply that the purport of their system is Brahman without a second. Mostly the adherents of different philosophical systems accept that the ultimate purpose of their respective systems is liberation which is of the form of Brahman and eternal bliss. Even Vātsyāyana the author of Kāmasūtra composed his work keeping in view the attainment of the supreme felicity. An attempt is being made to show that many philosophical systems have the non-dual Brahman as their final intention.

(5) Śrī Śaṅkara's commentary on the Bṛhadāraṇyaka Upaniṣad is wellknown. In the śruti: [4]"He who entered into this", the word "He" has been interpreted by the Bhāṣyakāra thus---[5]"He, for attaining whom alone all the scriptures operate.....He, this One, gave a name and form to the Unmanifest. He then entered different bodies beginning from that of Brahmā down to the blade of grass, which form the loci for the fruits of actions and which are affected by hunger etc." Explaining the connotation of this commentary, Sureśvarācārya, the Vārtikakāra writes:

[6]"The intention behind the very extensive appearance of all scriptures is to impart the knowledge of the self. These scriptures have an apparent contradiction in so far as the expressed meaning is concerned. Since there is no such contradiction when the implied sense of cessation is taken into account, this has been stated so (by the Bhāṣyakāra), Men by nature have a tendency to strive for their desired objects; the scriptural passages merely repeat it (apparently). Their real intention however lies in the cessation only."

(6) The same point has been corroborated in chapter 8, Yajna-vaibhava Khaṇḍa of the Sūtasamhitā thus[7]—

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"All the Vedas, Purāṇas, Smṛtis, Bhārata and other texts, all philosophical schools, diferent types of the Śaiva, Vaiṣṇava and other āgamas and the personal experience of the wise—all converge to this one factor which can be realised by oneself; there is no other way (to explain them). Like the waves in an ocean they stand in the relation of the contradicting and the contradicted, in common usage. This in short, is the meaning of the Vedas."

(7) This is the inner idea—

The sole intention of all the Darśanas—Vedic as well as non-Vedic—, which are very elaborate and extensive because of the process of objections and answers, is the attainment of the knowledge of the self. Certainly there is no accord among them regarding the enumeration of categories which differ in their number such as 25 etc., and regarding the clear analysis of the real nature, number etc. of the means of knowledge such as ocular perception. Though there is mutual conflict among the waves of an ocean, its absence is also seen when they all merge in the same ocean ultimately. Such is the case with the Darśanas too that have originated from one Lord. Though in the common usage there is an apparent contradiction among them, there is no conflict as such because through the process of annihilating the sentiment of attachment (*rāga*), they all end up in a knowledge of the Reality. It is the natural tendency of men to strive consciously for pleasurable things like heaven. There is no need to bring in the scriptures there. Therefore the scripture which enjoins such an external activity on a man becomes invalid because it just repeats the phenomenon already obtaining in the world. Therefore a text which teaches about the semblance of a human end such as the transitory heaven and the means thereof, turns out to be deceptive and loses its claim for validity. As such all scriptures attain validity when they refer ultimately to the eternal Brahman of unexcelled Bliss which is none other than the inner self, through a removal of attachment (*rāga*), hatred (*dveṣa*) etc.

(8) In this connection the Cārvākas argue as follows: Elements are only four in number, viz., earth, water, fire and air. Knowledge

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is produced from these elements when they take the shape of different bodies, even as the power of inebriation is produced from certain seeds. When they are destroyed, knowledge also comes to an end. Even the śruti-text: [8]"Pure knowledge rises from these elements and perishes along with them", accepts the fact that elements possess intelligence. Body qualified by knowledge alone is the self. The pleasure arising from garlands, sandal paste etc. alone is the human objective. One need not have any doubt as to how joy admixed with misery can become a human end. The reason is that removal of it (misery) is impossible. A farmer collects grains along with the straw; he then removes the straw and takes the grains only. In the same manner one has to extract joy alone after removing misery (that is admixed with it). One who gives up pleasure on the ground that it is admixed with misery is a simpleton. Hell is (nothing but) the misery produced by disease and the like. By heaven is meant the pleasure of embracing one's beloved. Emancipation is severance from the body. Perceptual statements of the form "I am fat; I am lean; I am a man" and so on, which are experienced by all—from the cowherds and women upto the learned—are proof to the effect that body itself is the self. Observation of the type "my body" can be easily explained as tautologous as in the case of the expression "Rāhu's head".

(9) The final outcome of all this discussion is this: Many have a strong feeling of selfhood regarding wife, children, *et.al.*, who are souls only in a secondary sense. When a man's pet dog, brought up by himself dies, he grieves as if he himself is lost. When the bitch brought up by himself delivers, he feels delighted as if his own wife has delivered. But he does not grieve when the dog of the neighbour dies. He does not feel happy even when the neighbour's wife delivers a male child. What is all this due to? In one case he has the strong feeling of 'selfhood' and in the other he does not have it; this is the reason. The celebrated comment at or (Śaṅkara) observes—

[9]"When a man's children, wife and others suffer or are happy, he feels 'I alone suffer; I alone am happy', and thus superimposes upon himself the external qualities."

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Once it is shown that the sheath of Food (matter) (*annamaya-kośa*) which is the first among the five sheaths, is the self, then the strong attachment of selfhood towards many external and secondary souls such as children, wife, friends and relatives, gets uprooted. Removing the strong notion of selfhood in the case of secondary souls is the first door by which one enters the mansion of emancipation after realising thus—"I am the (real) existent self which is the same as Brahman." Thus in a way great help has been rendered by the Cārvāka to those desirous of liberation.

(10) The Ārhats (Jains) describe the nature of liberation in the following manner:

[10]"The transformation of the self which is the cause for putting an end to all activity is to be known as liberation with reference to the mental state (*bhāvamokṣa*). The distinction of all activity from the self is known as liberation with regard to matter (*dravyamokṣa*).

By *bhāvamokṣa* is meant the transformation of the self which puts and end to all activities such as shrouding of knowledge. Separation of all the activities from the soul is called *dravyamokṣa*. Ultimately it means that liberation is the total absence of all connection with action. Jinadattasūri also says: [11]"Jina said that emancipation of the form of non-return is attained by the self in which all the eight activities are destroyed." By the term "non-return" (*nirvyāvṛtti*) is denied the appearance of the self in the space occupied by the world of things (*lokākāśa.*) Knowledge of the self becomes uncovered when all the afflictions and their latent impressions get destroyed. According to others, emancipation of the soul means its remaining in the space beyond. This has been mentioned by Mādhavācārya in his *Sarvadarśana-saṅgraha*. Faith in the teaching, right knowledge and right conduct are the means of liberation. 'Faith in the teaching' means the conclusive thinking of the type 'this is of this form only'. Belief is its synonym. By 'right knowledge' is meant the knowledge obtained through hearing. In other words, knowledge of a specific type such as "this is a white object; this is a black object" is called 'right knowledge'. Remaining steadily in one's own self after setting aside all activities—physical, verbal and

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mental, through right knowledge, is called 'right conduct'. Concentration of the mind and meditation bring about the means to attain deliverance. Further, they (the Jainas) ordain the meditation on the sacred syllable "Om" thus: [12]"Do not move; do not speak and do not think of anything else, so that the soul remains concentrated on, i.e., merged in the soul itself. This alone forms the highest type of meditation." One who meditates in this manner is called technically "ayoga-kevalin" (the liberated soul free from all activity). In this condition the soul gets highly purified like gold subjected to the process of *puṭapāka* (covering with some substance and heating) and becomes blissful. According to this school it is clear that the soul is of the form existence, consciousness and bliss. This is the school of the Ārhats (Jainas).

(11) The Sāṁkhyas believe in the eternality of objects. The Mādhyamikas (a school of Buddhists) believe in their non-existence. The Naiyāyikas speak of their existence as well as non-existence thus: "The objects do not come into being prior to their production; they come into existence only after production. Again they cease to exist when hit at by a means that destroys them." The Vedāntins adopting the theory of illusion (*māyā*), say: "Objects are neither existent nor non-existent and as such, are indefinable. Brahman alone is of the form of Existence." All the above-mentioned philosophers are Ekāntavādins. It is to refute them that the Jainas favour the theory of indeterminability (*anekāntavāda*). This is also called "*syād-vāda*", (the doctrine of 'may be'.) The term "syāt" means "may be, somehow". The expression "syad-asti" means "it exists somehow." So with other expressions also (where the term *syāt* is involved.) This theory had been refuted in the section [13] "Naikasmin asambhavāt" (Not so, on account of the impossibility in one) (of the Brahmasūtra). Qualities like existence and non-existence cannot inhere non-uniformly (as the theory would require) in a single object because of their mutual contradiction. If they are treated as the attributes of the object itself, then the object should continue to exist even in their absence; if however they are held to be identical with the object itself, then existence and non-existence will continue for ever. This is how the above theory had been refuted (in the Brahmasūtra.)

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(12) That this school also culminates in Advaita had been stated by Sir S. Radhakrishnan, a great authority on Indian philosophy. Here is a brief resume of what he says:[14]

"The Jainas take their stand on the innate nature of the Soul, which can be manifested when the hindrances are removed. Even Kumārila agrees that the soul has a natural capacity for grasping all things and there are ways and means by which we can develop this capacity. If we emphasise this aspect of Jaina Philosophy and remember that there is intuitional knowledge of the Kevalin which is higher than thought, we are led to a monism absolute and unlimited, which would require us to look upon the striving world, where all things roam about midway between reality and nothingness, as unreal. We can look upon the world as real only when we shut out of view the highest aspect of pure spirit. If we recognise it, then the not-self is merely the other of self, some reflection thereof not quite as real as the self, something which is ultimately to be sublated. The world becomes then an appearance created by the force of the not-self. In this way we are led to a severe monism of the type advanced by Śaṅkara. One thing, however, is clear, that it is only by stopping short at a half-way house that Jainism is able to set forth a pluralistic realism."

(13) Śāstrācārya, Jaina Bauddha Darśana Śāstrī, Sri Mohanlal Mehta states as follows about the doctrine of the Jainas:[15]

"Now, we come to the last stage of spiritual realisation known as parā meaning thereby the highest. The individual now attains ecstasy. His activities are pure and perfect. He gradually annihilates all the obscuring (ghātin) karmas and attains omniscience; the remaining karmas are also destroyed in due course. Consequently all the activities of his body, speech, and mind are stopped. He now becomes inactive (ayogin). This stage can be compared to the nirvikalpaka samādhi of yoga. Immediately after this the self attains the final emancipation which is nothing but the consummation of all spiritual endeavour, the highest stage of spiritual realisation."

Thus I have shown that Advaita alone is the final purport of the system of the Jainas.

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(14) Now it will be shown in brief that even the different schools of Buddhism result in Advaita. Buddhists are fourfold as Vaibhāṣikas, Sautrāntikas, Mādhyamikas and Yogācāras. The Vaibhāṣikas accept the external object and speak of its perceptibility. Those who believe in the inferred character of the external object are called Sautrāntikas. The Yogācāras try to prove that the external entities are mere void and that knowledge alone exists. It is well known that the Mādhyamikas speak of knowledge also as a void. It is further known that according to them, liberation is the cessation of knowledge itself which constitutes the self. Some among the Buddhists hold that liberation is a flux or flow of knowledge which, being free from contact with objects, is pure. The means of liberation in any case are the fourfold concept—the concept of momentariness, the concept of void, concept of misery and concept of uniqueness.

[16]"Though impartite, the soul which is of the form of thinking, appears to possess the distinction of the knower and the known due to erroneous views".

The Yogācāras say that due to misapprehension of knowledge, a distinction has wrongly been created in terms of knowledge, knower and the known. The Mādhyamikas hold that both the knowledge and the known are void because knowledge by nature should have an object; but since there is no object in reality, knowledge also is non-existent. "Momentariness" (kṣaṇikatva) means, perishing in the next moment. Momentariness and the painful nature of worldly objects are emphasised with a view to bring in intense detachment from the binding agents. One would wish for the objects of enjoyment if they were permanent, pleasurable or instrumental to pleasure. There will not be any desire when objects perish every moment. Who will purchase a horse that is on the verge of death? The Buddha gave his instruction according to the maturity of the minds of his disciples. Thus it is said:[17]"The instructions of the masters of the world are in keeping with the intellectual capabilities of the beings". He expounded the momentariness of objects with the intention of creating disinterestedness in those who were extremely outworldly (materialistic) in approach. Lord Buddha proved that all knowledge was momentary with a view to intensify the spirit of

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detachment among those who had already developed it with reference to the external objects. An intense type of vairāgya is necessary for attaining a knowledge of the truth which is the means of release. Strictly speaking, denial of the external objects was not intended by the Buddha. In the same way, it was not his intention either to deny the soul which is eternal and of the form of consciousness. Kumārila Bhaṭṭa the author of the *Mīmāṁsā Ślokavārtika* states thus in the section where the *nirālambana* concept is discussed:

[18]"Real instruction in righteousness (dharma) etc. for the disciple cannot take place unless the distinction between *dharma* and *adharma* is accepted; therefore practically speaking, the Buddhists accept difference. This had been clearly mentioned by them in another text."

Pārthasārathimiśra, the author of *Nyāyaratnākara*, observes: [19]"Buddha himself had stated in the work called *Sadharma* that external objects *do* exist." Sucaritamiśra, the commentator on the *Vārtika* also observes: [20]"The reality of the objects of the world had been clearly accepted by them (the Buddhists) in another work. Based upon this, the Sautrāntika (school of Buddhism) propounded the existence of external things." It is therefore clear that the establishment of momentariness with reference to external objects, their refutation, and the momentary character of knowledge was done by the Buddhists, only to effect an extremely intense feeling of disinterestedness.

(15) This idea had been stated clearly by Kumārila Bhaṭṭa, at the end of his discussion on the *nirālambana*-theory, as follows:

[21]"The Buddhists created a wrong notion lacking in reason, and then refuted the truth of external objects in this fashion. This was done with a view to put an end to all consideration (for the objects). However, others understood this in a different manner."

Sucaritamiśra explains this Vārtika thus:

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[22]"We do not consider that this notion was propounded by the Buddhists who understood the truth, in the real sense of the term. They denied the truth of external objects with a view to remove all care and consideration for the worldly things, having for that purpose, first propounded this idea which is basically false and lacking in reason. This is on the line of the Upaniṣadic text which states: 'The Brahman is one alone without a second.' But the later Buddhists wrongly took it as the conclusive view of the Buddha." Here Sucaritamiśra cited the śruti text "ekameva advitīyam" etc. from the Mīmāṁsaka view point because they do not accept the oneness of the self believing as they do in the plurality of souls. We are going to demonstrate that even for the Mīmāṁsakas Advaita alone is the final intention. Commenting on the above Vārtika "The Buddhists created a wrong notion..." etc. Bhaṭṭa Umbeka says: [24]"He (Kumārila) says in the verse beginning with 'yuktyānupetām', that even in the case of the Buddhist system the real intention was not properly grasped. The Buddha who realised the Truth, somehow gave currency to a notion which is fundamentally false and devoid of all reason, to make it an accessory for the success of worldly life. His main intention was to control and check somehow or other the world given to undue attachment (to pleasures). Now that the Buddha's intention is known, do not understand the truth in a wrong way and do not be unduly attached (to the worldly objects)." Now we have to consider the statement of Sucaritamiśra that the 'Buddhists understood the truth' and that of Bhaṭṭa Umbeka that 'the Buddha realised the truth'. Even while accepting the existence of the external objects they speak of their reality only in a restricted sense but not ultimately. It is accepted that in the state of release there is a flux or flow of knowledge untainted by objects. It is concluded that the objects quickly appearing and disappearing which do not shine forth in such a condition, must be illusory. This illusory character itself is called by another term"existence in a restricted sense". By holding that a stream of the sum total of our consciousness constitutes the self and that beginningless latent impressions are the basis, they indirectly accept the existence of the self which is immutable and imperishable. Thus it means that external objects are unreal and knowledge alone is ultimately real. So even the doctrine of the Yogācāras results in Advaita.

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(16) Then what is the motive in proving all entities as momentary? It has already been said that it was to bring in an unshakable sense of non-attachment. We find that the authors of śāstras present the facts otherwise with a view to attain the desired result. Thus Śabarasvāmin, the commentator on the Mīmāṁsā aphorisms said that knowledge is inferential while commenting on the *Autpattika-sūtra*: [25]"First buddhi arises; an object is not known before this. Sometimes it so happens that even a known object is referred to as unknown. Without reference to an object, there is no apprehension of form by the intellect. So knowledge by itself cannot be an object of reference. That which cannot be referred to cannot even be subject to perception. So knowledge cannot be perceived". Knowledge cannot be comprehended unless with reference to an object. So one has to first cognise the object and then by means of the "manifestedness" that inheres in the object, one has to infer the knowledge with reference to that object. By "manifested-ness" is meant the relation between knowledge and the object, which, inhering in the object, becomes self-manifest. So there is no room for *infinite regress*. They also say that it is an object of mental perception. But as a matter of fact, knowledge, like "manifested-ness", is also self-manifest. Once knowledge has arisen, nobody doubts whether he knows or not; nor does he understand otherwise that he does not know. Instead of assuming the property of "manifested-ness' as born out of knowledge and again positing the quality self-manifestation on it, it is better to assume knowledge itself as self-manifest. But refuting the self-manifestation of knowledge and proving it as inferential was done with a definite purpose. If knowledge were inferential and not perceptual, then to which can we apply perceptibility? It cannot be knowledge, because it is to be inferred. So it means that the external object aloneb ecomes perceptible. By proving the existence and perceptibility of the objects, the Yogācāra school stands refuted. Kumārila Bhaṭṭa refuted the existence of Īśvara (the Lord) in his *Ślokavārtika*. His real intention was to refute the view that the Lord can be proved through inference. Though an agent for the world can be inferred on the strength of effects, one may doubt whether the whole world has only one creator as in the case of pot etc. or many, as in the case of palace etc. In such a case, Śrutis like[26]"Dyāvāpṛthivī" (the Lord who created heaven and earth is one) alone form the proof; and inference cannot

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prove the existence of a single Lord for the world. Even Logicians maintain that number and such other features pertaining to the Lord can be proved only through verbal authority. Thus even the Yogācāra Buddhists who accept the eternal nature of knowledge, try to prove its impermanence only to create a strong feeling of non-attachment among the followers.

(17) Among the Buddhists, Mādhyamikas are considered important. This is their doctrine: Cessation of misery is the thing desired for. Prajñā or right knowledge is the means thereof. This is twofold as a means, and as the result. Right knowledge constituting the means is again twofold—as pertaining to the liberated; and as pertaining to the living beings on earth. Hearing, thinking and contemplating, when practised one by one, give rise to right knowledge in the man on earth; this knowledge in turn, removes both the obscuring covers and produces knowledge characterised by enlightenment bereft of all mental impositions. It is this (ultimate) knowledge that puts an end to misery. By 'misery' (*duḥkha*) is meant the threefold suffering beginning with the physical, caused by conditions like birth and death, disease and old age, separation from what one desires and association with the undesired, etc. By "putting an end to" is meant cessation total and final. Through right knowledge as the means, one sees everything in this world as a dream-illusion and will understand that all objects are devoid of essence. Thereafter one attains the supreme truth. When the train of evils along with its former impressions thus ceases to exist, *mokṣa* or liberation which in other words is the total annihilation of all misery, sets in.

Reality is of two types: conventional (or practical) and transcendental (or final). Ignorance alone shows an entity which does not really exist, and shrouds the one that exists. That which has been projected by it is called 'samvṛti' i.e., "screened" or "seeming" truth. This itself is referred to as "conventional truth as related to the world." It is called so because "it is a reality experienced when the world is 'covered". Again this 'samvṛti' is twofold from practical considerations as "true samvṛti" and "illusory samvṛti". Pot and such other objects cognised by defectless sense-organs like

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the eye are known to be real from the view point of practical experience. But tiger etc. shown by a magician, water in the mirage, reflected image and the like, cognised by defective eye etc. are illusory from the view point of practical experience. Thus it is said—

[27]"That which is cognised by the world (i.e., the people) through the six sense-organs without any defect, is the practical reality. The rest which is otherwise is treated as illusory again from the view point of practical experience."

Both types of the 'samvṛti' — reality are unreal for persons possessed of right knowledge. For those who have realised the transcendental truth, "practical" reality is a myth. The highest truth does not present itself to the ignorant.

Now: what is meant by the 'highest truth' (paramārtha)? It means the highest—best type of truth. In other words it means the real and non-artificial form of an entity by attaining which one gets rid of afflictions along with their impressions. *Śūnyatā* (void) and *'tathatā'* (true state of things) are its synonyms. This is how 'transcendental truth' is defined. This transcendental reality can be explained as that which is beyond all experience without any particularity, unproduced, unobstructed, devoid of such distinctions as the name and the namable, knowledge and the knowable, and that which has gone beyond the objectivity of omniscience possessed of all forms and distinctions. That reality is beyond the ken of all alternatives because it is free from all types of distinctions such as existence and non-existence, feeling of one's own and that of others, truth and untruth, eternal and non-eternal, permanent and impermanent, joy and grief, purity and impurity, emptiness and non-emptiness, self and not-self, the defined and the defining, oneness and plurality, and origination and obstruction. All these features pertain only to the world of practical experience. Since this Reality can be experienced by the wise alone in their individualca pacity, being of self-evident character, no body can explain it in so many words. How can anyone for that matter explain an entity which is free from all distinctions and modalities and which is unaffected by any adjunct? Words produce knowledge which is determinate.

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But an entity free from all distinctions cannot be the object of language (words). Inspite of this the truth is somehow presented with suitable illustrations from the practical view point, out of compassion for the listeners (lay men). So it is stated—

[28]"How can listening or instruction take place regarding Truth which is beyond words? Still it may be heard and taught through superimposition or transference."

Ultimate truth is taught only from the plane of practical truth. It is only through instruction that ultimate truth is attained. So says Nāgārjuna—

[29]"No instruction is imparted of the ultimate Reality without any reference to practical experience. Without attaining or realising the ultimate Reality, *nirvāṇa* (emacnipation) cannot be obtained."

Practical or conventional reality is the means; transcendental or ultimate reality is the goal by attaining which Bliss is achieved.

(19) What is emancipation? By emancipation is meant the extinction or non-activity of all diversities or phenomena and their causes. It is 'Śiva' because it is by nature tranquil. The "tranquillity of diversity" results from the non-functioning of words. "Śiva" (lit. 'that in which all things lie down') results from the non-functioning of the mind.

The condition of "peace" (śiva) takes place by the non-functioning of afflictions or in other words, the non-operation of birth. There is cessation of the world by the non-apprehension of the knowable; there is "peace" by the non-apprehension of knowledge. Thus it is said—

[30]By "Śiva" (Quiet) is meant the non-functioning of all cognitions—the cessation of the world of diversity.

(20) If the ultimate reality cannot be expressed through words then how did the Buddha himself instruct others? The

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answer for this was given by Nāgārjuna thus —[31]"Nowhere and to nobody was any *dharam* taught by the Buddha." All this is the mere imagination of people steeped in the slumber of ignorance, dreaming as it were. The expression that "the Buddha did not teach" may also be understood in another way. Even as the difference of sweetness experienced while tasting sugarcane, jaggery etc. cannot be explained through language even by the Goddess of Learning as "this sweetness belongs to this, and this to this", cognisable as it is personally by all (as one's own taste), so also the ultimate reality has to be known (experienced) by each and every person by himself; it cannot be taught through the medium of words; this is the meaning of the expression "not taught by the Buddha."

(21) The doctrine of the Mādhyamikas has been presented in brief. Their procedure mostly follows that of the Vedāntins. There is much in common between these two schools such as—reality of the ultimate, illusory character of its opposite, twofold division of the illusory—which the Vedāntins call empirical reality and reflectional reality—the superimposition of the illusory object on the real, the cessation or absence of all diversity in the real, its being "peaceful" (auspicisious), its cognisability through 'hearing, thinking, meditating' etc., and its being beyond the realm of words. Among these schools we find a difference only in terminology but not in the content. Even the teaching of the Buddha on the ultimate reality which runs thus—

[32]"He said—'Sir, teach me Brahman." He kept quiet. He indeed asked him a second time and a third time.—'We are teaching you. But you are not able to grasp it. This self is still", closely resembles the Upaniṣad, "that from which words withdraw along with mind, being unable to reach it."[33]

The view that there can be no instiuction for emancipation and that as such the reality of emancipation is itself far removed,* agrees with that of the Vedāntins who say thus—

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* as according to Vedānta every one is inherently free but imagines himself to be bound due to the action of the upādhis (limiting adjuncts).

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[34]"There is no hindrance and no origination; there is none bound and none aspiring; there is none desirous of release and none that is released—this is the highest truth."

(22) Then where is the difference between the Mādhyamikas and the Vedāntins? The Vedāntins accept the validity of the Vedas and prove the Reality on the lines shown by the Vedas; the Mādhyamikas on the other hand, describe the truth according to the path shown by the Tripiṭaka—texts. The former accept the individual soul as eternal and of the form of existence, consciousness and bliss and then try to show its identity with Brahman of the form of existence—consciousness—bliss, with the help of Mahāvākyas like "Tattvamasi" ("That thou art"). The latter, on the other hand, deny the self as follows:

[35]"The philosophers posit the self (differently) as eternal, as an agent, enjoyer, free from qualities and activities, on the basis of certain Vedic texts. This is how (different) philosophers came to adopt different procedures. But a realised soul however, sees clearly all the afflictions and evils as arising from the physical body; he also knows that the soul cannot be an object of those conditions. This leads to his denying the soul in fine".

Śāntarakṣita states in his *Tattvasaṅgraha*—

[36]"This is what Sugata (Buddha) intended at the very outset by describing the condition of soul-lessness. As such Tathāgata (Buddha) stands foremost among all philosophers".

The Vedāntas teach the truth by positive expressions like [37]"Brahman is Truth, Knowledge and Infinity" and [38]"Brahman is Knowledge and Bliss", and also through negative expressions such as, [39]"Not so, not so", and [40]"Not big, nor subtle" etc. The Mādhyamikas believe in imparting truth only by the negative method. Vedāntins hold that the ultimate reality is to be indicated by such characteristics as existence, consciousness, and bliss. The Mādhyamikas say that it is to be indicated by the absence of all afflictions. It is however clear that practically speaking there is much difference between them. Sureśvarācārya, the author of the *Vārtika*, stated that the Buddha accepted the existence of the soul, thus—

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[41]"By declaring the impermanence of external objects and the absence of misery, the Buddha strives to put an end to attachment (rāga) etc., but not to deny the existence of the self".

Ānandagiri introduces the above kārikā-verse questioning as to how the system of the Vainā́sikas (nihilists or the Buddhists) could be interpreted as resulting in the knowledge of the soul because it is said by them thus:[42]

"People become emancipated by following the path of *nairātmya* (that there is nothing called self as such): that is why this is being discussed in detail here".

Ānandagiri himself shows that the import of the Buddhist philosophy is in the knowledge of the inner self obtained through a sense of detachment by holding all the external things as impermanent. Thus he says: [43]"The ultimate import of the words of the Buddha is in the highest human end viz., the cessation of all worldly misery, through a correct knowledge of the four noble truths such as momentariness, absence or cessation of the self, etc."

From the way in which Sureśvara and others have put it, it is abundantly clear that the ultimate purport of the Buddhist school is Advaita. It has also been shown that this is so even according to the school of the Mādhyamikas.

(21) Sureśvara while showing that all the scriptures and sciences have got the only aim of bringing in an awareness of the inner consciousness viz., the self, observes:

[44]"There cannot be any contradiction for the validity of the treatises of Vātsyāyana and others also on the above ground provided they are shown to inculcate the knowledge of the one self."

In saying so, he (Sureśvara) has made it clear that even the Kāmasūtra (treatise on Erotics) composed by Vātsyāyana attains validity through its import in knowledge oft he self. A means of knowledge (pramāṇa) is described as that which teaches about a thing unknown. The self is itself an unknown entity. As

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such it means that to have claim for validity, it must be shown to end in a knowledge concerning the self. Vātsyāyana says:

[45]"Knowing about virtue, material welfare, love, and the affairs of the world, a man of wisdom does not take to any action out of attachment.

[46]"Practising dharma, artha and kāma in this manner one attains great bliss here and hereafter.

[47] So a skilled and wise man who keeps an eye on dharma and artha and practises kāma without attachment will be a success in life."

In this way Vātsyāyana makes it evident that the import of his treatise is in bringing in a knowledge of the truth, through putting an end to rāga or attachment. As regards the contact with women expounded by him in his treatise is concerned, he himself states that it was calculated to arouse the feeling of vairāgya, thus—

[48]"Regarding certain acts contrary to good conduct are concerned (which have been mentioned here), they were dealt with to keep in with the topic under discussion. These very acts were forbidden (by me) here itself in the following pages".

Realisation of the self as different from the sheaths of vital airs and mind forms the intermediate result of the above exposition of the systems dealt with in brief. In the course of dealing with the non-Vedic systems we have also shown that the import of the Kāmāśāstra also is in Advaita. This is going to be demonstrated in brief in the case of the Vedic systems in the following pages.

(22) The refutation of the Cārvākas and Jainas at the hands of the adorable son of Parāśara (Bādarāyaṇa) and the commentators on his Aphorisms (i.e., Brahmasūtra) is quite justified because they do not clearly show that the ultimate reality is based upon a visible substratum. But how can the refutation of the Mādhyamikas be justified in as much as they accept an ultimate reality

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and say clearly that everything else is superimposed thereon? The objection that crops up is that they speak of Advaita itself in a different way.

This is the answer: The Mādhyamikas do not accept the authority of the Vedas. They posit an undifferentiated ultimate reality as the substratum through mere logic. This type of assumption is really the semblance of assumption. The assumption of an unseen entity may go well if it is done in accordance with the factors seen practically. Moreover, if a thing is posited, it naturally admits distinctions. We have not seen so far an assumption without any distinction or differentiation. The illusory character of duality which is understood through perception and other means of knowledge cannot be proved unless and until a permanent reality is accepted. Thus when the objects cognised through perception and other means of knowledge are likely to be accepted as real, the authoritative śruti text alone proves the existence of a permanent substratum wherein all the seeming objects are denied. It is for this purpose that the Bhāṣyakāra (Śaṅkara) states: "The aphorism 'janmādyasya yataḥ' (That from which origin etc. of this world takes place, is Brahman) has been framed not to introduce inference as a valid means of knowledge; this is so because the purpose of the aphorisms is to string together the flowers in the form of the Vedānta texts. On the other hand, this aphorism is meant for deciding the real connotation of the passage 'that from which these beings are born...'etc." In the aphorism [48]"sāstrayonitvāt" (This is so because the Brahman is the source of the scriptures; or scrip tures are the only means of knowing the Brahman), the author says that scripture such as the Ṛgveda etc. is alone the means of knowing Brahman. The commentator (Śaṅkara) states that through the means of knowledge viz., the scripture alone, Brahman the source of origination, etc. for the world can be understood. In the aphorism [49]" Also in consequence of the inconclusiveness of reasoning; should it be said that inference is to be carried on in a different way; (we reply) even then also it follows that (the objection raised) is not got ridoff.", he (Śaṅkara) justified the fact that Brahman cannot be understood through reasoning with reference to the means of knowledge etc., as follows:

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"One should not try to prove things beyond the ken of knowledge; however skilled the persons that infer may be, the object or truth thus inferred can still be proved otherwise by some others better equipped than the former."

He further stated in the course of his work that this particular entity (viz., the self) cannot be cognised by perception because it does not possess colour etc. It cannot be inferred too because it does not have any probans (reason). Thus he proved that inference does not operate in the case of the Brahman. Thus if the authority of the Vedas is not accepted, there can be no clear criterion for the ultimate denial of the existing objects; as such, duality sanctioned by such means of knowledge as perception would alone become real. In such a case it will not be possible to accept the existence of the twofold reality (as conventional and ultimate) advocated by the Mādhyamikas. This is how the Mādhyamika doctrine had been criticised (by Śaṅkara). It cannot be accepted as an ultimate reality on the authority of the Omniscient Buddha, because he too was a human being and a doubt arises that such a statement could have been made by a man subject to delusion and the like. This doubt in turn produces a sense of invalidity which devours as it were the conviction of validity. This results in the non-attainment of correct and firm knowledge. But in the case of the Vedas however. the fact that they were not the work of any human being gets established since there is no recollection of the author's name in their case (as we find in other texts). They thus give rise to valid knowledge free from all doubts regarding their authoritativeness. Therefore through the śruti itself we come to know the existence of the non-dual Brahman which is the ultimate criterion for the denial of all external objects and which is the basis of all those objects. Again through the śruti itself we arrive at the truth that all the world of duality is illusory. So there is no difficulty whatsoever for those who rely on the authority of the Vedas, in proving the existence of the non-dual Brahman which is characterised by Existence-Consciousness-Bliss-Infinity.

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LECTURE TWO

Om! Prostrations to the assembly. Distinguished audience! So far I showed that the Cārvāka and other non-Vedic systems of philosophy gradually show their import in the Advaita. Now I shall try to show the same with reference to the Vedic systems such as Sāṁkhya and Yoga.

Īśvarakṛṣṇa the author of 70 Kārikās on the Sāṁkhya school says:

[1]"From the affliction by threefold misery arises the inquiry into the means of putting an end to it; if it be said that it is fruitless, the means being already known through perception, no (we reply), because there is no certainty or finality in them.

The scriptural means of terminating the misery is also like the perceptible; it is linked whit impurity, destruction and surpassability. Different from and superior to it is the means derived from the discriminative knowledge of the evolved, the unevolved and the knower."

Those who are afflicted by the threefold misery—ādhyātmika (resulting from the physical body), ādhidaivika (resulting from divine agencies) and ādhibhautika (produced by other beings or elements) will have a natural desire to know about the means that can put an end to the above. It cannot be said that a visible means can remove the above threefold misery, because even when implemented, the visible means sometimes do not produce the desired effect. Even if it is (misery) removed, it is seen to recur after some time. Therefore ultimate or absolute removal of misery cannot be achieved through a visible means. Jyotiṣṭoma and other means presented by the Vedas, the best among valid means of knowledge, is no doubt a source of attaining absolute rewards; still it is found to be admixed with misery and not quite unexcelled in character; they produce results which are subject to termination. Therefore one should, with discrimination, know the evolved, the unevolved and the spirit, establish them with the help of scriptural reasonings and have a direct vision as a consequence. Through the last mentioned (direct vision) absolute

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cessation of misery takes place. The Sāṁkhyas consider that as emancipation (mokṣa) itself. They maintain the doctrine of pre-existent effect (*satkāryavāda*). They do not accept the anterior non-existence of an effect before its production, nor even its destruction in the advent of the causes that destroy it. Prior to the production of an effect, its subtle condition is present in its material cause. It is manifested by the operation of the productive factors. Manifestation alone is referred to as production. An effect does not come into being if a non-existent factor happens to be the cause. When the destroying agent presents itself, then it (the effect) remains in its material cause in a subtle condition. An effect that has passed its state of existence is referred to as 'lost' or 'ceased' (extinct). Therefore by the expression "affliction by threefold misery" is meant the past condition of miseries in the absolute sense. Thus by a proper knowledge of matter (*prakṛti*) and spirit (*puruṣa*) all the miseries would have been ultimately destroyed; thereafter misery would not recur in any way; this, according to the Sāṁkhyas is *mokṣa*.

There is a respective distinction regarding birth, death and sense-organs like the mind. If there is only one spirit controlling all the bodies, then if one being is born, all would be born. If one person dies, all would be dead. If one is deaf, none else would be able to hear. But this is not our experience. If one body tries or moves then all other bodies should move simultaneously. If the spirit were one alone, then the fixed distinctness noticed by us that some are serene, others active and still others inactive, cannot be accounted for. Thus plurality of souls becomes established on the ground that there must be as many souls as there are bodies. The soul (*puruṣa*) here is of the form of knowledge itself but not the substratum of it, as for Naiyāyikas and others. It is also held that the soul is marked by the total absence of the threefold misery.

Then, how is misery experienced? Though matter and the spirit are entirely different from each other, being inert and conscious respectively, the spirit thinks that itself experiences bondage and release which actually belong to prakṛti (matter). Bondage and emancipation pertaining to the inert matter are figuratively transferred to the soul, even as the victory and defeat

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belonging to a servant (soldier) are superimposed upon the king. If the right knowledge regarding the distinction of matter and spirit is resorted to for a long time uninterruptedly, then direct vision in the form of their being two distinct entities will set in. Then due to the destruction of the non-discrimination between matter and spirit which is the source of the worldly existence, one gets released. It is true that delusion and its series of latent impressions are without a beginning. Still, they can be destroyed by the direct experience of strong discrimination though with a beginning. Direct vision of the reality is of the form "I am not; not mine; not I". By the expression "I am not", all internal activities such as will and decision and all external functions such as speaking and accepting are denied with reference to the self. The expression "not I" removes the sense of agency regarding all actions. We understand that the word "aham" (I) means an "agent" because we undertand it so in such expressions as "aham jānāmī" (I know) and "aham yaje" (I sacrifice). Since activity in general is denied, it is deduced that agency in general is denied. When the soul realises thus— "I am not matter, the procreator characterised by change; on the other hand I am puruṣa, the immutable; hence I am not an agent (of any action); since there is no agency in general, I have no ownership with reference to anything", nothing else remains to be known. If this dawning of discrimination is strong, it applies to enjoyment and knowledge, the products of matter; then matter stops functioning since nothing remains to be produced. The soul by nature, is free from activity and distinct from matter. In the school of the Sāṁkhyas matter is eternal and so is the puruṣa; as a result, their contact which is eternal may be understood as resulting in wordly existence which cannot be avoided. But this "contact" is not a quality as for the Naiyāyikas; were it so, the above objection may hold good. It means here "suitability" or "ability". This "ability" in the case of the puruṣa is his being as "consciousness" and in the case of matter, it is its being "inert" and an "object". Though they are both eternal, that matter (prakṛti) which does not give rise to right knowledge, may be taken as producing sound and such other experiences; then wrong knowledge, which is the source (seed) of sound and other objects of experience will be present there. When through right knowledge the seed is destroyed, there is no room for the objects of experience like sound. Even right know-

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ledge is a form of prakṛti itself. Due to ignorance alone the soul thinks of Prakṛti thus—"this is mine; this is for my sake". When the erroneous knowledge is destroyed through correct knowledge, the self also remains unaffected by the correct knowledge. By virtue of the direct realisation of truth, merits and demerits acquired in many previous births and those acquired in the present birth prior to the rise of right knowledge, will not be powerful enough to produce any result in the form of species, life and experience of pleasure and pain, like burnt seeds which cannot produce any sprout. The body continues to exist for sometime in the case of a man even after the rise of correct knowledge by the force of the acquired merits or demerits, even as the potter's wheel keeps rotating for sometime due to the speed even after he has stopped rotating it.

The śruti text says:—

[2]"I shall remain here only so long as I shall not be released (from the bonds of ignorance.) Then I shall come home."

When the enjoyment based upon the previous acts is over, the body also perishes. Prakṛti (matter) having thus provided the fullest enjoyment for him stops functioning. Then, being freed absolutely from the miseries the puruṣa (spirit) becomes aloof (kevalin).

This is the explanation given by the Sāṁkhyas. In this school since the self is accepted as consciousness in essence, self-manifestation is evident. If it were to be illumined by other factors, then it will become a mere object and inert thereby. It is also of the form of existence because no character of witnessing can be attributed to an entity which does not exist like the hare's horn. The self is devoid of the limitations of time and space because of the qualities of eternality and omnipresence respectively. Since matter and many other sentient beings are accepted, limitation with reference to objects characterised by contact other objects having the same state of existence comes into picture as in the case of the Advaita. Still this is the intention of the Sāṁkhyas: It is accepted by all schools of thought that the cognition of an object depends upon the means of knowledge. In the state of the "aloofness" (kaivalya) of a self, the matter would

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have become inactive in so far as that particular self is concerned. So it will not be able to know anything as distinct from itself, there being no relation of cause and effect. If it knows so, then there would be no difference between the liberated and the one in the worldly existence. When a second entity is not cognised it means that the second does not exist at all; since the second entity is seen and lost thus, it turns out to be illusory. This way it is easy to show that there is no limitation from the view of other entities also (for the self) since then there would be no second entity having the same condition of existence as the self. That this condition is characterised by bliss will be made clear while examining the import of the Yoga school. Thus for the Sāṁkhyas also the self can ultimately be shown as existent-blissful-conscious-and infinite, having the import in Advaita only. However it was not clearly stated so because even when unity of the soul is accepted, the inequity in the case of pleasure and pain which is dependent upon the delimiting adjuncts (different bodies) will continue; as such the less qualified aspirants may not have the necessary stability of mind. The theory of plurality of souls is propounded for their sake. It is true that all the systems of philosophy are converging towards the oneness of the soul; still the treatment is based upon the qualification of the aspirant; the method adopted differs according to the qualification.

Even the followers of Patañjali's system (Yoga) speak of a method which is same as that of the Sāṁkhyas. That is why philosophers speak of Sāṁkhya and Yoga as 'same'. The followers of Patañjali describe the supreme Ruler (Īśvara) as a distinct spirit, untouched by afflictions, actions, deserts and impressions. The Sāṁkhyas do not accept such a Lord. This is the reason in the Sāṁkhyas being referred to as "Niriśvara-Sāṁkhyas" (those who do not accept a Lord for the universe.). They also do not admit of meditation etc. on the Lord. The followers of the Yoga system describe the form of the soul thus: [3]"The spectator is absolute sentience and though pure, still sees through the colouring of the intellect." This is the meaning of the aphorism: Matter and its modifications are the 'seen' things; their 'seer' is the Puruṣa (spirit). He is of the form of consciousness only. By 'only' it is meant that he is not associated with any quality. He gets reflected in the intellect which serves as the

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mirror. By the intellect which gets united with the reflection of the seer, sound and other objects are perceived. Intellect undergoes change; the soul does not undergo any change. Intellect is for the sake of others; it helps the puruṣa get enjoyment and release. The soul is not for the sake of others; it does not exist for anybody else for that matter; intellect is possessed of the three constituents (guṇas); puruṣa is free from them. Being reflected in the intellect, though by itself not transferred to it, knowledge functions through the mental forms as if it were transferred to it. Puruṣa is the owner, the seen object is what is owned. The conjunction of the puruṣa with it is for the purpose of seeing it. The cognition of the seen objects is called experience. The attainment of 'his' own form by the seer is the cause for his release. Mokṣa means the condition in which the soul remains distinct from intellect etc. in its original form. Avidyā (ignorance) is in the form of latent impressions of wrong knowledge. If this type of knowledge comes into contact with the soul, grief sets in. When through right knowledge comprising the distinctness of the sattva and the puruṣa, the source of misery is removed, grief gets removed and the self remains in its original and natural form. By mediate knowledge obtained through hearing, the soul understands the distinction between the buddhi and the puruṣa. Then by thinking over it he removes all probable doubts in this matter. Then with the help of contemplation (bhāvanā) which is resorted to for a long time without any break and with great stability, right knowledge of the form of direct perception (sākṣātkāra) takes place. By this direct perception illusory knowledge gets annihilated along with its former impressions. Since it does not rise again and since the avoidable grief along with its cause is put an end to, the soul is said to be released. Though the matter (prakṛti) is one, intellect etc. differ with different puruṣas. At the time of cosmic dissolution all the latent impressions get into the primordial matter (pradhāna). At the time of creation this primordial nature gives rise to particular intellect along with its impressions as connected or associated with a particular self. So, even if the mind-stuff (citta) stops functioning at the time of cosmic dissolution, it still possesses the impressions. Cessation of the mind along with its impressions is possible only through right knowledge; there is no other way for it. Therefore the followers of the Yoga school describe mokṣa

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or release as the remaining of the soul in its original form, marked by the cessation of the mind (citta-nivṛtti).

[4]"Though destroyed for him whose goal has been gained, yet it is not destroyed, being common to others", is an aphorism of the Yoga. Though Nature is destroyed as it were with reference to a soul that has attained right knowledge in the state of release, it is not destroyed in the case of another soul that has not obtained the right knowledge; because Nature is common to many other souls (there being a large number of souls).

This is the idea—The grammatical root "ṇaś" has the sense of "invisibility". By one in whom the right knowledge has set in, the 'visible' objects are not seen. What is the reason? Because with reference to those objects fit to be seen, the cause that stands in their way, viz., non-visibility has been removed by the right knowledge of that particular soul. When the cause has ceased, the visible objects do not manifest. Though Nature is one in principle, mahat (intellect) and the like differ from soul to soul, according to the followers of the Yoga school. The factor that binds the soul is the visible object pertaining to that particular intellect etc. Therefore in the state of release, there is no 'second' entity shining forth. There is then no duality which is solely dependent upon this manifestation. In other words it results in non-duality (advaita). The contact between the seer and the seen cannot be taken as non-eternal because with reference to another soul in which the right knowledge has not developed, such a contact is to be admitted. This is what is stated by Vācaspatimiśra in the Tattavavaiśāradī: [5]"It is true that in the case of one self the contact with mahat (intellect) has ceased; still it has not ceased in the case of another intellect and another self;" therefore it (the contact) is termed eternal."

The Yoga school also holds that the self which is of the form of eternal consciousness is of the form of bliss. So says Patañjali in the Vibhûtipāda of his Yogasūtras: [6]"By perceiving the previous impressions comes knowledge of the past lives." Here is a story: The adorable Jaigīṣavya had a direct perception of the impressions (samskāras) and as a result, he had the discriminatory

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knowledge of the different births he had in the former ten cosmic creations. Then the adorable sage Āvaṭya said to him: 'Because of your unobstructed mental strength you saw in the past ten cosmic creations, the misery born out of your births in the hell and animal species; you also saw likewise in the case of human and divine births again and again. Of the misery and happiness thus experienced by you, which did you experience more?' Jaigīṣavya answered thus to the adorable Āvaṭya: 'In the ten bygone great creations, due to my unbridled mental strength I saw the grief of being born in the hell and in animal kingdom; I was also born again and again among humans and gods; whatever I experienced I think was misery alone.' The adorable Āvaṭya said: 'If that is your view, then tell me: Why have you treated even the bliss of satisfaction which you obtained by having the nature under your control, as nothing but grief?' The great Jaigīṣavya replied: 'This bliss of satisfaction is said to be great only with reference to the comforts of worldly objects; but when compared to the bliss of kaivalya (aloofness), it is nothing but misery'.

Kaivalya is of the form of establishing the original nature (of the self). The real form of the self is consciousness devoid of any quality. Therefore the bliss of kaivalya cannot be treated as a quality. Hence the above explanation holds good only when it is taken as essentially blissful. Because of the same considerations, it is the same even in the Sāṁkhya school. So we hold that according to both Sāṁkhya and Yoga, Puruṣa is essentially of the triple form of existence-knowledge-bliss.

By the above aphorism "Though destroyed for him whose goal has been attained..." etc., it is meant that due to the perception of the man who has attained his goal, there is no non-perception in his case. As a result, his mahat (intellect) etc. get destroyed. That the root "ṇaś" (in the word nāśa) means invisibility, has already been pointed out. Mahat etc., are in other words stated to be illusory because they are seen and destroyed. Being seen and lost is what is called illusion. Or illusory character can be described even by the reason of 'being seen' as in the case of shell-silver. Or illusory nature can also be established by reason of a thing becoming extinct through mere perception. This distinction is well known in our practical experience. Objects like the pot which can be destroyed through an act are accepted

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as real. Pot and the like can be destroyed by a blow with the club and the like, but not through mere knowledge. But those features which cease to exist through the means of knowledge alone like the 'City of Gandharvas' and the shell-silver, are accepted as illusory. Since it is said that through right knowledge and perception, the contact between the seer and the seen and its effects like the mahat (intellect) are destroyed, it comes to mean that they are also illusory like the silver in the nacre and the City of Gandharvas, destructible as they are through knowledge alone. Moreover in the above sūtra "Though destroyed for him" etc., it is stated that the world which is of the form of matter and its effects is not seen by the released soul and that it is seen by other bound souls; this forms the reason by which their illusory character can be proved. The case is analogous with shell-silver etc. being seen by a man with some defect and their not being seen by another man, so much so that they are illusory. Were they real like pot etc., they would be seen by all. Therefore we consider that according to the Sāṁkhya and Yoga schools both nature and its evolutes are illusory. So the import of both these systems is Advaita in its fullest sense.

Now I shall examine the view of the Naiyāyikas. They hold that the Highest Good is attained through correct knowledge. It is true that right knowledge and the Highest Good differ according to the sciences or the *vidyās* (learning). By right knowledge is meant the knowledge of the means like the new and full-moon sacrifices mentioned in the Vedas; attainment of the heaven is the highest good. For the Naiyāyikas attainment of the final release is the highest good, preceded by a knowledge of the reality. Final release (apavarga) has been explained in the aphorism[7] "Absolute freedom from the aforesaid pain etc. is Final Release." The word "aforesaid" (*tat*) used in this sūtra refers to pain and its cause etc. mentioned in the previous aphorism, viz.,[8] "When connected with annoyance, it is pain." Final Release is the absolute freedom from pain, birth etc. Freedom from pain is possible in the final cosmic dissolution also. But that is not final release because there is a chance of its recurrence at the time of rebirth. Therefore final release is described as the absolute cessation of pain or misery. By the word 'absolute' is meant the cessation of the present birth and the non-commencement

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of another birth. So the final conclusion is that mokṣa is the absolute cessation of the nine qualities of the self viz., intelligence, pleasure, pain, desire, hatred, volition, dharma (righteousness), adharma and the latent impressions; or it could be a destruction of the twentyone types of misery which are ob tained by adding up the six sense-organs, six objects of these organs, six aspects of the mind, pleasure and pain and then the body. That the Highest Good is obtained through a right knowledge of the truth has been put into an aphorism thus: [9]"There is cessation of each member of the following series—pain, birth, activity, defect and wrong notion—the cessation of that which follows bringing about the annihilation of that which precedes it; and this ultimately leads to the Highest Good." This is the aphorism of Akṣapāda (Gautama). Knowledge of the real removes illusory knowledge. Illusory knowledge is of several types: that there is no self; that the body etc. which are different from the self, are themselves the self; that grief itself is pleasure; that the non-eternal is eternal; that there is no karma (act) and no result of it; that there is no cause for birth; and that there is no cause for the cessation of birth. This illusory knowledge would come to an end through a knowledge of the real. When the illusory knowledge gets removed, attachment (rāga) and hatred (dveṣa) also get lost. When both rāga and dveṣa, the evils are extinct, dharma and adharma which are responsible for the above, and which are referred to as "pravṛtti" (activity) also get cancelled. When both dharma and adharma are removed, birth, which is their cause, also stops. When there is no birth, there will be no misery also because misery is caused by the contact with a physical body. Thus it is stated: [10]"There is no getting rid of pleasure and pain in the case of a man possessing a physical body; pleasure and pain do not affect one without a physical body". Real knowledge is of this form: that the self exists; that which is other than the self is the not-self; this right knowledge is the opposite of the illusory knowledge referred to above. It is of several forms too. Real knowledge lies in a proper understanding of the things as they stand. Self is eternal and distinct from body, senses etc. Pleasure and pain are not natural to it but they are transitory (adventitious). When the existing facts are thus assessed, the aforesaid varieties of illusory knowledge get annihilated. A man first understands the subject (prameya) through scripture. Then he will clear himself

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of the doubts through the syllogistic method mentioned in the science of logic. Thereafter he will cogitate on the reality. As he cogitates thus, he will have a firm and direct perception concerning the reality through the contact of the self and mind, associated with a sense of dharma derived from concentration. The deep-rooted real knowledge which consists in realising that all the three means of knowledge —scripture, inference and perception are liable to destruction (conglomeration) ultimately, puts an end to the illusory knowledge along with its impressions. When it is thus destroyed, misery will cease absolutely as mentioned in the aphorism. This is the view of the Naiyāyikas.

It must be accepted that in the state of release according to the logicians, no object other than the self of the form of existence shines forth because in that state, body, senses etc. which are the cause for the cognition of those objects, will not be present. Since a cognitive knowledge depends upon the means of cognition and since for the released soul no second object shines forth due to the absence of any means of cognition, it means that non-duality alone prevails. The logicians accept pleasure or bliss also in that state even as they accept the cessation of misery. Thus the commentator on the Nyāyasūtras observes: [11]"If that is so, whether the man (free from desire) does or does not really obtain eternal pleasure, in either case, there is no doubt as to his attaining Final Release". This point was clarified by the author of Ṭīkā, Vācaspatimiśra thus: [12]"Thus when a man desirous of release acts through disinterestedness, and if after release he attains eternal bliss, let him; or let him not. In both the cases there is no doubt abou this attaining the release; that means it is beyond all doubt". It is proper to understand here that the intention of the commentator onNyāyasūtra is that eternal bliss as stated in the Upaniṣads alone constitutes the human end. An unknown type of bliss cannot be taken as a human end; since in the state of release there is no instrument for knowledge like the body, manifestation has to be explained as due to its own self. So it comes to mean that mokṣa is of the form of eternal consciousness also. That there is realisation of bliss in the state of release isaccepted by the Naiyāyikas. This is what Mādha vācārya means when he says: [13]"In the system of Akṣapāda (Gautama), i.e., Nyāya, release is associated with an awareness of the bliss".

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Both Naiyāyikas and Vaiśeṣikas have advanced reasonings in proving the oneness of the self. They accepted ether as one and all-pervasive, and explained the sense of hearing as ether delimited by the cavity of the ear. If ether is one, then all people should hear all sounds at the same time; this doubt has been answered with reference to different adjuncts. Time which is one and all-pervasive is also shown to have different terminology like kṣaṇa, due to upādhis. Thus even though direction (space) is one, the talk about east etc. is justified with reference to delimiting agents. In the same way, though the soul is unitary, the difference in the experiences of pleasure and pain can easily be explained with the help of delimiting factor like mind. Therefore the oneness of the self which has been understood through Śrutis cannot be sublated by perception and other poor (weak) means which can be compared to a rotten pumkin. If the Naiyāyikas said that there are many souls, it was for argument's sake. Udayanācārya, the crest-jewel of all Naiyāyikas says in his *Ātmatattvaviveka* that Goddess of victory shines supreme in the theory of oneness of the soul alone:

[11]"The mind cannot have any function (change of form) if there were no distinctions in the cognisable objects. There is victory in the doctrine of the Vedas which is more powerful and which is capable of sublating the former. If this were not so and if this non-eternal world which we see were itself the reality, then what necessity was there for the school of Buddha?"

Saying so, he clarified that Advaita alone is the crest-jewel of all schools. This is the meaning: We cannot accept knowledge as an entity if we deny the object which differs from it. This is so because there is practical experience regarding objects as distinct from knowledge. If we deny the object, contradiction alone sets in. But when knowledge that sublates the visible objects obtained through listening to the Vedāntas and thinking over their meaning gets stronger, there is goddess of victory on the side of the Vedic doctrine—i.e., in the Vedānta system, which is more powerful than other systems. That factor by whose direct realisation other objects get sublated, is to be understood as the eternal, non-dual form of the self which is self-manifest and which continues in the state of release. There is nothing to sublate this because he who denies it is himself the self, a witness to all experience. If strong knowledge

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does not arise due to the non-fruition of listening etc., then the logicians can state that the visible entities are real tentatively so long as the practical experience lasts. Then the school of Buddha which disproves it (practical reality of objects) would have no scope whatsoever. Thus we see that the intention of Udayanācārya in declaring that the Goddess of Victory is on the side of the Vedic doctrine, lies in the doctrine of Advaita only.

Even the great logician Raghunātha Bhaṭṭācārya has made it clear that Advaita alone is his import by making the following invocation in his compositions:

[15]"Om! Salutations to the supreme self which is whole, of the form of undivided knowledge and bliss and which covers (permeates) all the beings."

In the above verse the word "akhaṇḍa-ānanda-bodha" (undivided knowledge and bliss) used as an adjective to the supreme self should be taken as a Karmadhāraya compound only according to the nyāya (interpretative rule) of the Niṣādasthapati-section (of the Pūrvamīmāṁsā). Thus it means that the supreme self is one who is Consciousness and Bliss that is undivided. It thus culminates in Brahman which is existence-consciousness-and bliss,bereft of all distinctions. Even the author of Tattva-cintāmaṇi states in his invocatory stanza thus: [16]"The Lord though beyond the three guṇas is still associated with them." By this he teaches that the qualitiness Brahman alone is the highest reality. Though non-duality alone is the ultimate and real intention, keeping the less-qualified persons alone in mind the science of logic has been introduced so that they may be equipped with skill of logic necessary to refute others' views. This is the case even with the Vaiśeṣikas.

Even the Pūrvamīmāṁsā system operates only for the sake of the less qualified aspirants who have not developed vairāgya (disinterestedness). This system does not deny or refute the import of śrutis in the Advaita. The Mīmāṁsakas have shown their full consent regarding Advaita. In the Mīmāṁsā, the validity of Vedas is established after refuting the Buddhists who deny it. Unless a permanent and abiding agent and enjoyer in the form of

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self is accepted as different from the body, no man with common-sense would undertake sacrificial performances with a view to attain heaven etc. in the hereafter. So the self of such a description has been proved to exist after refuting the Cārvāka, Bauddha and other systems. Principles of interpretation helpful to decide the meaning of Vedas have been enunciated. The main purpose of introducing Mīmāṁsā is to encourage men in the performance of rites through the explanation of Vedic texts. The description oft he self as laid down in the Upaniṣads as a non-agent and non-enjoyer will contradict the undertaking of performance of rites. By propounding such a self no benefit can accrue to the aspirants who have not developed any vairāgya for worldly affairs. The great Śaṅkara says thus: [17]"In so far as the rites laid down in the scriptures are concerned, without the knowledge of the connection between himself and the other world no man tries to do any work deliberately. Yet, a knowledge of the self which is to be attained through the Upaniṣads, which is bereft of hunger and such other qualities, and which is free from the distinctions of being a brahman, a kṣatriya and the like, and which is devoid of the worldly existence, cannot be made a pre-condition or an eligibility for one to inquire into the Brahman; such a condition is of no help and on the other hand it undermines the required eligibility."

Kumārilabhaṭṭa observes at the end of the *ātmavāda* in his *Ślokavārtika:* [18]"The commentator has stated through reasoning that the soul does exist; this was with a view to deny the theory of the non-existence of the soul. This knowledge (of the oneness of the self) gets stronger by resorting to a study of the Upaniṣads."

By saying so he only means that the ultimate intention of his śāstra lies only in the Upaniṣadic texts which speak of the Brahman characterised by existence-knowledge-infinity-bliss. Commenting on Śabara's remark Prabhākaramiśra states thus in the Bṛhatī: [19]"As regards the conclusion arrived at by the knowers of the Brahman—that which is seen is not the truth; and that which is not seen is the truth; we prostrate before them. We should not answer before the learned. As regards the statement that the feelings of 'I' and of 'mine' are wrongly found in the not-self through superimposition, it applies only to those

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who have put out the passions, but not to men given to work or acts. So says the adorable Dvaipāyana in the section of Rahasya (secret message): [20]"The wise should not confuse the minds of the ignorant who are devoted to the path of action.' So the commentator has not gone into details here in accordance with the instruction of the Lord but not due to ignorance." In saying so Prabhākara makes it abundantly clear beyond any speck of doubt that the intention of the commentator (i.e., Śabara) is in Advaita, and that the treatises operate keeping in view only the less qualified people who are under the influence of passions. Bhavanātha who follows the Prābhākaras also states: [21]"Or, it could be stated that the Vedāntas do not become a single treatise along with the Injunctions (i.e., the Pūrvamīmāṁsā). Because the aphorism 'athāto brahmajijñāsā' (Then therefore the inquiry into Brahman) opens a new treatise itself."

Kumārilabhaṭṭa in the Tantravārtika, vyākaraṇa-section, showed that the fruit of the knowledge of the self which is independent, constitutes the attainment of the Brahman. He states thus: [22]"The knowledge of the self without attributes laid down in the śrutis such as 'one should meditate on the self,' culminates in the Highest Good because the passage: 'Such a person conducting himself like that so long as he lives, reaches the world of the Brahman and thence he never returns', speaks of the result consisting of attaining the highest self with no return to the worldly life." Bhaṭṭa Someśvara comments on this vārtika thus: [23]"The word parama is used here in the sense of having no adjuncts. The self that is without any delimiting agent is itself called Brahman because He is the cause of the enjoyment of the highest bliss; it is also known by the expression 'loka' (world) and as such is referred to in the śruti quoted above as "brahmaloka" forming the Karmadhāraya compound. The above śruti is quoted to show that the attainment of such a condition is free from decay because there are no adjuncts and association with worldly existence in it; the self remains then in its original condition. 'Attainment of the highest' is the explanation for the word 'brahmalokaprāpti'. Once obtained, there being no binding acts, there is the attainment of non-return and it is repeated by the expression 'na sa punar āvartate' (and he does not return again). Thisr epetition shows that this non-return is not a separate fruit.

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He further states that in such a condition there is no enjoyment of pleasure which can be traced to extraneous factors and which ist hus produced:

[24]"If mokṣa is supposed to be consisting of the enjoyment of happiness, then in other words it will be same as heaven which consequently perishes. That which is due to a cause is never seen to be imperishable."

It cannot be maintained that one's natural bliss shines forth in such a state. If it were so, then it must shine forth even in the transmigratory condition. We cannot accept it to be so (the latter view) since our experience is otherwise. It may be argued that the natural bliss is not manifest in release due to some other overpowering agent. But it can be said in reply that when it shines there is no scope of any agent obscuring it. Still the manifestation of one's natural bliss is said to be non-existent since it is associated with the worldly miseries like the light thrown by a lamp kept in a windy place. It is easy to explain that in release one attains the natural bliss like the light of a lamp kept in a place where there is no air. Thus they say:

"The self is never devoid of (or given up by) its own natural consciousness, bliss, eternality, all-pervasiveness and such other features."

By this it is clear that right knowledge is the knowledge concerning the self that it is of the form of the Brahman which is neither the agent nor the enjoyer nor is transmigratory. The result of such a knowledge is the attainment of Brahman which is none other than the self characterised by existence-consciousness-infinity-bliss, obtained through a removal of the veil. Knowledge of the self by itself produces the result, independently. The latent impressions of the self accompanied by the acts cannot produce the result. Man has to carry on his duties till knowledge dawns. Once the knowledge arises acts need not be performed. Thus great Mīmāṁsakas like Kumārila and Prabhākara have clearly established Advaita.

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Even for the Śaivites Advaita alone is the ultimate intention. Thus they conclude that release is the experience of the bliss of Śiva by becoming one with Śiva. These are the authoritative statements:—

[25]"One should with a mind free from all distinctions meditate thus: I am the Brahman; the omnipresent; all-soul; facing all directions; full of reality; incomprehensible; above all other entities; one that has passed all truth; free from (beyond) speech, mind and name. I am knowledge devoid of parts, eternal, unshakable, immutable, differenceless, indemonstrable, bereft of cause and illustration; free from indicatory marks, imperishable, peaceful, perceivable beyond the ordinary objects; unthinkable; free from doubt. There is no doubt about this. I alone am the highest lord, Śiva (auspicious), of the form of all mantras (sacred formulae); I am also beyond all mantras and devoid of creation and dissolution; This entire universe of movable and immovable as also seen and unseen things is pervaded by me; I alone am the lord of the universe; everything else originates in me; The entire universe of several forms and divisions beginning from that of Śiva and ending with earth is also located in me; Whatever is seen or heard of in this universe is pervaded by me both from within and without. He who out of delusion thinks that he is the self and that Śiva is different from him as the supreme self, will not attain Śiva-hood. One should get rid of the feeling that one is different from Śiva. One should always think of the non-duality thus—"He who is Śiva is same as I". By constant remembrance of the non-duality and by always remaining in his own self, a man sees the Omnipresent in all the bodies. There is no doubt in this regard. For such an ascetic given to constant thought of the one soul, without any distinctions, omniscience will set in. He who is spoken of in all the Vedas as the inborn and as the Lord, the soul devoid of body and without any qualities, is same as I. There is no doubt in this. When he does not know the truth he is called paśu (the bound self), undergoing the process of creation. But after realising the truth he becomes, without a doubt, the eternal and pure Śiva."

The essential definition of Śiva is His being the Bliss of pure unexcelled self-manifest knowledge. His performing the

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fivefold acts viz., creation, maintenance, destruction, hiding (or covering) and showing grace is the secondary definition. There is no difficulty in explaining His immutability because He is said to create etc., qualified by his *śakti* - power. Since the *māyā* which forms an attribute alone undergoes change, He who is qualified by it can be referred to as the creator etc. Through the Vedānta text "that from which these beings are born", we can show that He is the material cause. The fifth case indicates His being the material cause in the form of prakṛti (primordial matter). He forms the instrumental cause too since he possesses the desire to act which is helpful forth ep roduction of an effect. The individual soul is also existence-knowledge-bliss in nature. He gets release by the direct perception of his non-difference from (identity with) the Highest Lord within his own self. The acts laid down in the Vedas, Śrutis and Āgamas help produce knowledge. There is slight difference between them as between light and its substratum; still they both are one. This unity exists even in the worldly existence. Being covered then, it becomes manifest in the state of release. It is like the fire existing as identical with the block of wood (that produces fire) in a latent form, becoming manifest by churning. The Śaivites hold the view that the individual self though self-manifest, conscious and blissful by nature, experiences the bliss of Śiva as not distinct from himself. That knowledge alone is the means of release, that ignorance is the veil, that knowledge removes it, and that in the state of release bondage which is the reversal of self-manifest pleasure is absent, is acceptable to the Vedāntins too. Since the veil and its effects are removed by knowledge alone, they are illusory, though not explicitly stated so. Thus we know that the intention of Śaivites also lies in the non-duality of the self (Advaita).

Those who know the truth about the mantras (secret formulae) also resort to Advaita as the highest truth. Let us now take up the well-known pañcākṣaramantra "Namaḥ Śivāya" (salutation to Śiva). The expression 'namaḥ' is not one word. There are two words in it—"na" and "ma". The word "ma" refers to the individual self. The word "na" denies the nature of individuality (jīvatva) superimposed on it. Thus, when by both the words 'na' and 'ma', *jīva*-hood is denied,

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the word in juxtaposition viz., "Śivāya" points to the unity with Brahman, the most Auspicious. In the expression "yūpāya dāru" (wood for the sacrificial pillar), it is accepted that the fourth case conveys the sense of "original substance" and "identity". So, like a *Māhāvākya,* the Pañcākṣara-mantra also speaks about the Brahman free from all distinctions. Other interpretations for this mantra can be found in the commentary on it by Padmapādācārya. Cultured and learned persons accept that all great mantras have their import in Brahman without a second.

Those who follow the Śākta school also hold Advàita as the ultimate truth. That is why all the seed-letters end in the *bindu. Bindu* is the material cause for all factors. It is said—

[26]"That adjunct of Śiva, in which the aforesaid differences like *laya* take place is to be known as *bindu.*"

This is so because though the delimiting agent viz., śakti of the Lord undergoes real change, Śiva undergoes only an apparent transformation. Śiva who is described by the Vedāntins as Brahman devoid of qualities and changes, is Himself known as Bindu. He alone is the connotation of the Bindu which is pronounced at the end of the seed-letters (bījākṣaras). It is thus clear that these bījākṣaras ultimately refer to the pure Brahman.

Let us examine the syllable "AIM" (ऐं) for example. 'A' (अ) is the first letter of the Ṛgveda. 'I' (इ) is the opening letter of the Yajurveda. 'E (ए)' is the result of joining 'A' and 'I' (अ, इ). When again 'A' (अ) is added to E (ए), 'AI' (ऐ) is obtained. This syllable AI (ऐ) represents all the three Vedas. The existent-sentient-blissful and non-dual Brahman alone is the final import of the Vedic triad, as stated by the śruti-text: [27]"That abode which all the Vedas speak about". The *bindu* (dot) pronounced after the letter 'AI' (ऐ) refers to this fact. Thus is it is possible to understand that all the other seed letters (bījākṣaras) ultimately refer to the Brahman. The following expressions also prove that the Śākta-religious texts have their import in Advaita alone: "She who is the substratum for the illusory world," "She who is essentially one with the Brahman,"

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"The one without distinctions," "She who destroys difference" and "One should meditate upon the Supreme Goddess thus—I am She."

Even the Science of Grammar culminates in the Brahman without a second. The adorable Pāṇini composed the aphorism: "Vṛddhirādaic" (*ā*, *ai* and *au* are called Vṛddhi-letters). The proper way is, to use the word *vṛddhi* which is secondary, after the primary word as is done in the following sūtra "adeṅguṇaḥ" (*a*, *e* and *o* are called guṇa-letters). Still, in using the word Vṛddhi in the beginning itself, Pāṇini has this specific point in view—the word Vṛddhi which is devoid of delimiting factors like context and contiguous words, reminds one of that entity which is free from three types of conditions—space, time and objects. Such an entity is Brahman alone, the most Auspicious. For this purpose Brahman is necessarily to be thought of.

By this an auspicious beginning is made in the treatise. It means that the highest benefit of studying the śāstra is Brahman alone. One who is thorough with Brahman in the form of the word alone can attain the Highest Brahman. That is why the adorable commentator Patañjali observes thus—[28]"How then the expression 'Vṛddhir ādaic'? Let this one thing done by the preceptor (Pāṇini) for the sake of auspiciousness be admitted. The celebrated preceptor uses the word 'Vṛddhi' in the beginning of his great work for the sake of auspiciousness. Because works having an invocation in the beginning become popular; those who write them will have valorous and long-living children; those who study them also will be associated with prosperity." Though the purpose of invocation could have been served by using "atha', Pāṇini used the word Vṛddhi to point out the purpose of his treatise. The substantive can be indicated by an adjective also, as in "that which is Big is Immortality". Kātyāyana the author of the Vārtika also used the word *siddha* (eternal) at the beginning of his work thus "Siddhe śabdārthasambandhe" (the relation of word and its meaning is eternal). The meaning of the word "siddha" is Brahman which is immutable and eternal. It is not used in any other sense. Among other things some are subject to change though eternal; others are produced. By using the word "siddha" at the beginning of his work he thinks

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of the most auspicious Brahman and commences his work with an invocation. Thereby he indicates the purpose of his work also. That is why the commentator says: [30]"The celebrated preceptor uses the word 'siddha' at the beginning of his great composition for the sake of invocation." The final aphorism of the Aṣṭādhyāyī (of Pāṇini) is "a a". The letter "a" speaks of Brahman without any attributes. Nandikeśvara the commentator on the Māheśvara sūtras says: "The letter 'a' is a symbol of the Brahman which is found in all objects without any attribute." Thus he showed that the attributeless Brahman which runs through all objects of creation alone is the connotation of the letter "a". The repetition of the letter "a" indicates its being the final import. Bhaṭṭa Nāgeśa Upādhyāya commenting on the Pradīpa (commentary by Kaiyaṭa) on Patañjali's bhāṣya on the sūtra "a a," observes: Thus the author of the aphorisms (Pāṇini) by uttering the letter "a" twice which is symbolic of Viṣṇu (the all-pervasive One), has done an auspicious invocation in the form of recollecting Viṣṇu devoutly. Further the letter "a" is the source of all sounds according to the śruti: [31]"The letter "a" alone is entire speech; it alone takes many forms being manifested by sparśas, ūṣmans, etc." Therefore on the authority of the statement that "*a* is Brahman", an excellent invocation is made here by making the Śabda-Brahman audible. Even the Vārtikakāra has made an invocation by using the word siddha thus: "This has been established (siddha) by the great teacher Pāṇini". Patañjali also remarks: "This is used as an ekaśeṣa (where only one term remains). An auspicious conclusion is made by the expression "a a". Thus it is implied that all prosperity (attainment of all human ends) is vouchsafed for those who study and expound grammar. Thus it is said—

'This is the first step in the flight of steps leading to prosperity and success; this is the royal road straight and bright for those who want to be released'.

Thus all success is established".

The adorable Hari (Bhartṛhari) says thus—

"The immutable Brahman without beginning and end and which is the sum and substance of all sound, changes apparently as objects (artha) from which the entire world starts functioning".

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By this he has clarified that the non-duality of Brahman alone is the ultimate reality and that the entire world of objects (perceived) is its apparent change. He has summarised the meaning of the śruti: [33]"That is the Bhūman (the Biggest), attaining which nothing else is seen, nothing is heard and nothing else is understood", in the following:

[32]"Those who know the Vedāntas affirm the reality of that entity where the seer, the seen and the act of seeing are all superimposed".

That Brahman is the universal generality has been shown in the following:

[31]"Existence which differs from animal to animal (as in cows) by virtue of the difference in its association, is called Genus (jāti); all words are based upon it. That alone is referred to as the meaning of the stem and verbal root. That is the eternal and supreme self. The terms 'atala' etc. refer to it.

Helarāja comments on this thus: [35]"Existence alone is the supreme self in which distinctions are posited due to the relations with the entities forming the substrata. Cowness does not really exist as a separate entity differing from the animal cow as held by the Naiyāyikas. The so-called "cowness" is nothing but the existence of the cow. All words like "cow" refer to it. That alone is the meaning of the stem and the verbal root. It is free from origination and destruction. The entire world is its apparent transformation. Existence unlimited by space, time and other objects alone is the supreme self".

The above statement of Bhartṛhari is from the view point of Vājapyāyanācārya who accepts genus (jāti) as an entity (category). Bhartṛhari himself says as follows from the view point of Vyāḍin who accepts the individual as a category:

[36]"A real object is understood through untrue objects which have the appearance of the real. By words which act as the unreal adjuncts, truth alone is expressed. It is like the house of Devadatta being pointed out with the help of an unsteady

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cause (upalakṣaṇa); The word 'house' (gṛha) indicates mere Brahman."

By this it is clear that Brahman alone is the connotation of all words. Commenting on the Vārtika [37] "Siddhe śabdārthasambandhe" Patañjali states that [38]"the object alone is real" by which he implies that Brahman delimited by unreal adjuncts alone is the Real Entity forming the connotation of all words. The following Kārikā of Bhartṛhari: [39]"It is known from elders that there is no difference as truth and untruth. Without proper enquiry, people think of truth itself as untruth", is introduced and explained thus: "In this Advaita school there are no two things like reality and unreality. Truth is one and non-dual. But that does not shine forth in its original form for different cognisers (knowers) because of its association with their beginningless nescience. Thus it is referred to as having several alternatives and distinctions. That (non-dual reality) alone shines forth as having different aspects because of the difference in the external forms. There is nothing else. Philosophers belonging to the systems expounding difference see the non-dual reality without proper examination and arrive at the untruth which is in the form of duality. All the systems of philosophy consummate in the one Brahman when through a proper enquiry, nescience is destroyed. That Brahman alone forms the original source of all things is illustrated as follows:

[40]"When the external modification is removed in an earring, gold alone remains as the truth. Likewise, that which is free from all modification is known as the basic truth."

When the immutable highest Brahman constituting Existence-Consciousness-Bliss Absolute, is understood as not differing from the inner self, beginningless nescience gets removed. Then the Highest Good, viz., remaining identical with the Brahman will be the result. This is the conclusion of the Pāṇinian system, according to Mādhavācārya. [41]"*Maskara* and *Maskarin* are used in the sense of bamboo and monk respectively", is an aphorism of Pāṇini. It is commented thus—"How is the word *maskarin*, meaning monk, derived? It is obtained by adding the suffix *'inin*' in the sense of possession, i.e., one who possesses a *maskara* is

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a *maskarin*. No, the word *maskarin*, meaning a monk should not be explained as one who possesses a *maskara*. Then how to explain it? *Maskarin* a monk, is one who says: "Did not perform acts; did not perform acts; calmness contributes to your welfare."

Commenting on this, Kaiyaṭa says—"This man did not perform acts; this man did not perform acts. Taking this as the starting point, he who advises others that peaceful avoidance of acts leading to desired objects (*kāmya karman*) will bring in the highest good for them is called a *maskarin*. Nāgeśa Bhaṭṭa comments on this—, "He who gives up all acts, first saying to his own self 'this man stopped performing acts; this man stopped performing acts' and then advises others." The word 'acts' used in the commentary refers to all acts since there is no reason why its meaning should be restricted."

Also says the Lord thus— [42]"For the sage desirous of attaining to yoga (concentration), activity forms the cause; but once he has attained yoga, calmness (śama) (or tranquillity) is said to be the cause."

The giving up of acts leads the monk to knowledge of the self. So we know that Pāṇini held knowledge, but not action as the means of release. Thus the Pāṇinian system (grammar) also has Advaita as its import.

Question : If Brahman alone is real and if the world is illusory according to all philosophers (as you have tried to show), then why don't they make it clear in their respective treatises? On the other hand they refute the theory of oneness! Answer : The reason lies in the fact that these treatises operate in accordance with the difference in qualification of their aspirants. If the illusory character of the world is taught to a man who is under the influence of a strong feeling that the world is real, he may get totally confused because for him such a thing is absurd. Thinking that perception and other means are more powerful, he may not believe in the Vedic passages and logical statements which prove the illusory character of the world. He will conclude that they are invalid. The statement that the

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world is real is made (in treatises) on the rule of 'sugar and tongue' (a transitory feeling to be lost soon), so as to ward off the above possibility. The theory of plurality of souls has been stated for the sake of one who thinks that the distinction and law of distribution found in pleasure and pain understood through perception, cannot be accounted for even by accepting different limiting adjuncts. In the science of logic, ether is all-pervasive, constituting the faculty of hearing. It may be asked why, then, all men do not hear all sounds. This was answered on the assumption of different adjuncts. Once the contradictory views are thus corrected by the assumption of different *upādhis*, it will be easy to teach the oneness of self. Many accept that in the state of release, the objects of perception do not appear. It is then easy to deduce the non-existence of those objects, by reason of their non-appearance, because existence is based upon cognition. Some think that common practice (vyavahāra) is natural; others like Vedāntins and Buddhists attribute it to *upādhis*. Difference in explanation is possible according to the eligibility (of the followers). Śruti texts enjoin the giving up of all acts on aspirants with detachment. Again they enjoin rites done with motive (*Kāmya karman*) on those who have not acquired detachment. Again they (*śrutis*) ordain the obligatory (*nitya*) and occasioned (*naimittika*) rites on one who has withdrawn from the rites of motive, having understood their being the cause of bondage, so that his mind may get purified. Thus though the śruti-texts function in several ways with reference to the aspirants, their ultimate import lies in the oneness of self alone. The operation of different methods in accordance with different persons has been explained by Vyāsa in the Sūtasaṁhitā of Skandapurāṇa:

[43]"Therefore all paths (methods) are valid because of the grades in aspirants. There is no doubt about this. As regards the contradictory aspects of these systems such as the real nature of the supreme Ruler, cause of bondage, cause of the world, release, knowledge etc., they must be examined in the light of the Vedānta. They are meant for the ignorant steeped in great illusion; but this distinction is not real. Like a man who can control a running cow by showing grass, the supreme Lord shows some desired but trivial object (to these ignorant

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men) and will confer upon them the highest knowledge later, according to their maturity."

This is the idea—Sāṁkhyas and Mīmāṁsakas deny the Supreme Lord. The followers of Yoga school prove the existence of such a Lord. The followers of Gautama (Nyāya school) prove that Īśvara is the eternal substratum of knowledge. The Sāṁkhyas and Pātañjalas (Yoga-followers) hold that non--discrimination between matter and spirit is the cause of worldly existence. They both state that release means remaining in one's own real form, after annihilating the non-discrimination between matter and spirit, with the help of right knowledge. The Naiyāyika says that release consists of the absolute destruction of the special qualities of the self. In this way there are differences of opinion among philosophers. Many philosophical systems have come into existence with the hope that people deluded by beginningless nescience may attain the highest good by following the way shown by the Vedas, and by attaining the required eligibility step by step and seeing that these different paths are prescribed according to their eligibility. We find that other methods are criticised in the treatises on philosophical systems. But this is on the rule that a deprecatory passage does not aim at deprecating something that deserves it; on the other hand its import lies in praising the thing ordained. So there is no intention to repudiate any particular school. Puṣpadanta remarks:

[44]"When different paths are open like the three Vedas, Sāṁkhya, Yoga, Pāśupata and Vaiṣnavism, according to individual tastes one is held to be the highest or another beneficial. O Lord! You are the ultimate goal for people who thus follow different paths—some straight and some circuitous, even as the ocean is the goal of waters (of all types)."

Thus I have demonstrated in brief that many systems of thought have their import in the non-dual self. The equipment of four-fold means, viz., discrimination between the eternal and non-eternal, disinterestedness in enjoyment here and in the hereafter, possessing the six requisites like inner control, and an intense desire for release, is found only in a rare person (not in all). So says the Lord—

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[45]"Among thousand men, one alone tries for perfection; even among many perfected souls that strive, only one knows me in reality."

It is true that direct realisation of the self takes place only in some rare aspirant with a pure mind, through hearing etc. of the Upaniṣads. But one may doubt as to what benefit will accrue through the knowledge that the final import of all Darśanas is in the non-dual self of the form of Existence—Consciousness—and Bliss? This is the answer: The unification of Indians as a single society, stability and mutual affection are based upon this knowledge of oneness (unity). Spiritual integration was achieved in our country by the adorable Śrī Śankarācārya from Setu (in the South) upto the Himalayas (in the North) and from the Sindhu (in the West) upto Kāmarūpa (in the East) with great efforts which integration continues even todate. Like Sanskrit among languages, among constituents of spiritual knowledge, knowledge of the oneness of the self alone can achieve unity among the people. Advaita can bring in spiritual integration not only among Indian people but also among the peoples of other nations of the world. We find thus that in countries like China and Japan, there is unity and emotional integration congenial for the propagation of the Buddhist religion. To a world affected by love and hatred and torn by fights and feuds occurring now and then, and by attempts of men to overpower others, this knowledge of Advaita alone is the real panacea. When human beings are under the spell of hatred increasing day by day on the analogy of Sunda-Upasunda or like fish (bigger ones swallowing the smaller) due to mutual differences such as the rich and poor, strong and weak, dark-skinned and white-skinned, the dictated and the dictators and the well-equipped and ill-equipped; when the so-called politicians keep saying something irrelevant and attain their own selfish motives by inciting mutual animosity, hatred and dissatisfaction among people by making a mountain out of a mote; and when the political leaders of different countries are solely bent upon preparing specialised and ever new destructive arms capable of extirpating in a moment cities teeming with millions of people from a distance of several thousands of miles and when the whole of humanity is scared in its heart of hearts (at

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this terrible prospect), nothing except the feeling of brotherhood and love can allay the fears. And this can be attained (only) through the sense of oneness. The world is shrinking very much due to the invention of many scientific and technological devices. Some powers of nature are brought under control. The more the control over natural powers the more distant the soul (knowledge) becomes. The farther the soul, the more rampant love and hatred are; and the world would be on the brink of disaster. The only means of averting it is the conviction of Advaita. Though men are able to attain all they want in life, plenty of money and food, many means of comforts, good accommodation, improved health and longevity, more knowledge through study in universities etc; how could (undue) love and hate be removed (from their hearts)? Even among equals, love and hatred are not altogether absent. These two insatiable (voracious) feelings from which strong attachment to body and the world results, form the main source of evil. Strong attachment to the body and the world presents itself in all ugliness everywhere in the world. So long as these two are not sublated by some wholesome notion (of unity), universal friendship and brotherhood remain mere slogans. Knowledge of the oneness of self alone is the immovable elephantine rock to be placed on these two feelings. Commenting on the sūtra [46]"Everywhere; because there is taught what is known," the adorable commentator Bhagavatpāda (Śaṅkara) explains the (Upaniṣadic) passage: [47]"All this is Brahman; because it originates from that, merges in that and is sustained by that, one should meditate by becoming calm," as follows—"since everything is Brahman alone, love and hatred do not occur; that is why a man should meditate with a calm mind." It is understood that knowledge of oneness of self removes rāga and dveṣa and that it is asserted by the śruti-texts. When it is realised that all systems of religion though differing mutually in the practical world lead ultimately to the reality viz., Advaita, there won't be any room for fighting among the followers of different schools. Then, seeing a man suffering, one feels oneself suffering and tries to alleviate his suffering. Thus it is easy to remove many misconceptions responsible for many ills. Philosophers (exponents of different systems) can only instruct about (impart) Reality. But in carrying it out to fruition great preceptors like Bhagavatpāda and emperors like Aśoka, endowed

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with wonderful powers and rare genius alone were successful. Still, other philosophers should try to inculcate in the disciples the above spirit (of oneness of self) to the best of their ability, first themselves experiencing that feeling of Advaita. I may remind you of the following wise statement of Bhagavatpāda (Śaṅkara)—

[48]"Among all men possessed of body, he alone is really desirous of release, who spends every moment of his life thus—while going, he thinks—I am a wave of the ocean of self; while sitting, he imagines—I am a gem strewn on the thread of knowledge; while cognising sense-objects he feels—I am perceived due to the cognition of self; while lying down he thinks—I have dived deep and am staying inside the ocean of bliss".

This is the significance of this statement: Of all embodied beings, he who, desirous of release spends his life in this manner, becomes established within. The Self is a mighty ocean. Its waves are its aspects. They are inseparable from the ocean, moving here and there like ocean itself. The individual self is also an integral part of the Brahman. So says the Smṛti (Bhagavadgītā)— [49]"My own integral aspect has become an individual self in the world of beings". While moving, one should think—"I am a wave of the ocean of self". When seated, he should think of himself as a gem threaded on knowledge or consciousness, running through all living beings, even as gems are threaded together. The Gītā states: [50]"All this is threaded on me like a collection of gems threaded". When sound and other objects of sense-organs are cognised, he should feel that he is cognised by the effulgence of the self. Consciousness gets reflected in the mental modification which goes out of sense-organs and takes the form of objects. The meaning of the root "jñā" (to know") is mental modification possessing a witnessing agent. Thus for instance, knowledge of sound means consciousness reflected in the mental modification which has taken the form of sound. So in other cognitions also. One should recognise (grasp) the self which is pure consciousness, leaving aside the modification (of mind) in the form of the object. [51]"It is known through awakening", says the Kena Upaniṣad. While lying down, i.e. sleeping, one should feel "I am merged in the ocean of bliss".

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The śruti says—

[52]"O gentle one! When a man sleeps here, he becomes united with the *sat* (True); he is gone to his own self. Therefore they say he sleeps because he is gone to his own". During deep sleep he experiences bliss of the real form of Brahman. That is why the statement that he should think of himself as merged in the sea of joy. This type of thinking (contemplation) does not require much effort. Likewise the following wise saying of Bhagavatpāda is also to be considered: [53]"This entire universe of name and form is a separated aggregate of the universal soul (Virāṭ). It moves because of the Lord who controls the vital airs within the body; again it knows all things. He who has knowledge and realisation to his credit, knows directly and behaves with constant recollection of the highest self, that like the Sun, he is neither the agent of an action nor the enjoyer.'

Knowledge obtained through texts (scriptures, treatises) is called 'jñāna' and the experience or realisation is called 'vijñāna' in the above verse. He who possesses these two, feels and behaves with constant remembrance of the Highest Being. All that is manifest is called Virāṭ (universal soul). This world of name and form is the separated aggregate (vyaṣṭi) of that Virāṭ. By knowing so, one becomes free from rāga and dveṣa. By vyaṣṭi (aggregate-separate) are meant beings possessing hands, feet and other parts of body. This separated aggregate moves because of the consciousness in the form of individual self which is the master of the vital airs inside the body. In the same way he also knows all objects due to that (consciousness) reflected in the mental modifications. The sun, by removing the obstruction of darkness and facilitating the performance of different acts of living beings, forms the cause of those acts; still, by himself, he is neither the agent nor the enjoyer. In the same way, the individual self though responsible for the movement of the body possessed of sense- organs and vital breath, is neither the performer of any act, nor the enjoyer of any result thereof. He (the man referred to in the verse) realises the truth thus and lives in this world. This advice of the adorable Bhagavatpāda should always be repeatedly remembered by all; because by doing so, though living in this world of endless misery, a man can become free from rāga and

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dveṣa and lead a happy life without being affected by grief and illusion.

I have been asked by the authorities of the Bhavan to deliver this year the two lectures which are being conducted every year in the sacred memory of the completion of eighty blessed years of Paramahamsa Parivrājakācārya His Holiness Śrī Candraśekharendra Sarasvatī Svāmigal, the Head of the Kanchi Kamakoti Pitham, who is an embodiment of penance and who has advanced in (spiritual) knowledge. Though I know myself to be not equal to the task, I have undertaken this with the hope that by going through philosophical topics my mind may get purified. I think that in appointing me for this task, Sri Viswanatha Aiyar and other members of this Institute have no consideration other than their motiveless partiality to me.

May the presiding deity of learning, with crescent of knowledge on the crest, help us out of the ocean of ignorance by dowering upon us the realisation of the non-dual self.

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INDEX OF REFERENCES

LECTURE I

1. Ślokavārtika, "pratijñā"-portion, v. 4.
2. Bhagavadgītā, IX. 21.
3. Taittirīya Samhitā III. 2. 5.
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10. Dravyasangraha I. 2. 37.
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16. Ślokavārtika with Nyāyaratnākara, "Śūnyavāda," vv. 15-17.
17. Sarvadarśanasangraha, "Bauddhadarśana".
18. Ślokavārtika, "Nirālambanavāda," vv. 72-73.
19. Nyāyaratnākara, vv. 72-73
20. Ślokavārtika with Sucarita's C., "Nirālambanavāda," vv. 72-73.
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26. Taittirīya Āraṇyaka X. 1.
27. Madhyamakāvatāra VI. 25.
28. Madhyamakavṛtti of Candrakīrti 15-2.
29. Madhyamakaśāstra 24-10.
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Sri Vidyabharathi Book Centre, Sringeri

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LECTURE II

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8. *Ibid.*, I-1-21.
9. *Ibid.*, I-1.2.
10. Chāndogya Up. IX-12-1.
11. Nyāyasūtra with Bhāṣya I-1-22.
12. Nyāyavārtika Tātparyaṭīkā I-1-22.
13. Śankaradigvijaya of Mādhava XVI-69.
14. Ātmatattvaviveka
15. Tattvacintāmaṇi with Dīdhiti
16. Tattvacintāmaṇi.
17. Brahmasūtra with Śankara's C. I-1-1.
18. Ślokavārtika, "Ātmavāda," v. 148.
19. Bṛhatī I-1-5.
20. Bhagavadgītā III-26.
21. Sūtasamhitā IV. 7-22 (q. in Ślokavyākhyā)
22. Tantravārtika I-3-8.
23. Nyāyasudhā I-3-8.
24. Ślokavārtika, "Sambandhākṣepaparihāra," vv. 105-106.
25. Sarvajñānottara, ch. V. (q. in Śivaparibhāṣā)
26. Pauṣkarāgama, "Bindupariccheda," v. 1.
27. Kaṭhopaniṣad I. 2. 15.
28. Mahābhāṣya I. 1. 3.
29. Vārtika on Pāṇini I-1-1.
30. Mahābhāṣya I-1-1.
31. Śruti q. in the introduction to Pāṇini VIII. 4. 68.
32. Vākyapadīya, "Sambandhasamuddeśa," v. 72.
33. Chāndogya Up. VII-24-1.
34. Vākyapadīya, "Jātisamuddeśa," v 33.
35. *Ibid.*
36. *Ibid.*, "Dravyasamuddeśa" II-3.

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37. Vārtika on Pāṇini I-1-1.
38. Patanjali on the above.
39. Vākyapadiya, "Dravyasamuddeśa," v. 7.
40. *Ibid.*, v. 15.
41. Pāṇini VI-1-154.
42. Bhagavadgītā, VI-3.
43. Sūtasamhitā, "yajñavaibhavakhaṇḍa, XXII. 22-26.
44. Śivamahimnasstotra, v. 7.
45. Bhagavadgītā VII-3.
46. Brahamasūtra I-2-1.
47. Chāndogya Up. III. 14-1.
48. Śataślokī, 12.
49. Bhagavadgītā XV-7.
50. *Ibid.*, VII-7.
51. Kenopaniṣad II-4.
52. Chāndogya Up. VI-8-1.
53. Śataślokī 13.

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ERRATA

The following corrections may kindly be noted:

Page	Line	Correct Reading
5	33	commentator
6	18	puts an end
7	28	"syād-asti"
12	31	alone becomes
14	33	individual capacity
16	2	*dharma*
18	32	of the self.
19	14	omit 'is concerned'
"	17	omit 'are concerned'
20	20	take place
"	36	rid off
22	13	with
"	28	are no doubt
"	29	still they are
24	29	worldly
25	31	contact with
"	36	matter would
26	16	inequality
29	14	having nature
32	27	about his
33	15	pumpkin
"	32	Vedanta texts
34	24	qualitiless
35	9	of the self
36	39	This repetition
37	3	is thus
39	11	for the production
"	15	Smṛtis and Āgamas
40	30	Thus it is

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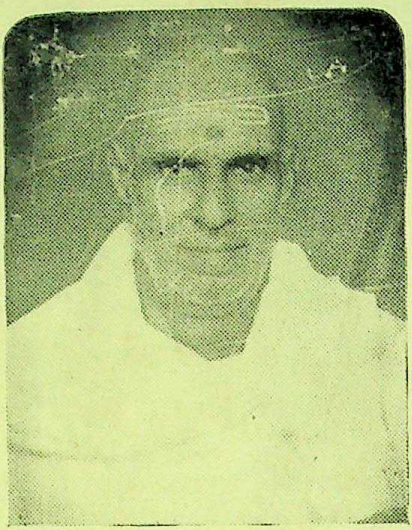

Professor Vallur Subrahmanya Sastri Ramachandra Sastri (born March 1903) comes of a family of Sastraic scholars of the traditional lore of India. He had his early training in Krishna Yajur Veda and Sahitya under his illustrious father Mahamahopadhyaya Vedanta Ratna Subrahmanya Sastrigal, Shruti Sirobushan, Asthana Mahavidvan, Professor of Vedanta, Maharaja's Sanskrit College, Mysore. He learnt Nyaya and Vedanta under His Holiness Sri Chandra Sekhara Bharati Swamigal of Sringeri and Purva Mimamsa from Mahamahopadhyaya Pazamaneri Vaidyanatha Sastrigal. His eminent scholarship in these subjects earned for him distinctions, prizes and gold medals in many all-India examinations early in his career. Later, honours like VIDYANIDHI, PANDITARAJA, VADASARDULA, VIDYAVACHASPATI and PANDITARATNA poured on him from the Sankaracharyas of Sringeri and Dwaraka, from the Maharajas of Mysore and Cochin and from Academies of Sanskrit learning. He had the unique privilege of being appointed tutor to the present Jagadguru Sri Sankaracharya of Sringeri, His Holiness Sri Abhinava Vidyatirtha Swamigal, before His Holiness's ascension to the Peetha.

Mr. Sastri has held high teaching posts. He was first a Reader in Philosophy in the Banaras Hindu University, Varanasi and then Principal of the Sanskrit Mahavidyalaya and later Reader in the Centre of Advanced Studies in Philosophy of that University. He was a Member of the Sanskrit Commission appointed by the Government of India in 1956. He also presided over the Pandita Parishad in the International Sanskrit Conference held at New Delhi in 1972 and many other Conferences and Seminars. He has been the recipient of the President's Award and Certificate of Honour.

Author of a number of books on classical Sanskrit lore and Editor of many others, Mr. Sastri was for many years Professor of Vedanta in the Sankara Mutt College in Bangalore. Even now, in his retirement, he is active in giving instruction and help to scholars and students who go to him to learn Vedanta and other allied subjects.

In these lectures he shows that all the systems of Indian Philosophy, avaidic and vaidic, have an undercurrent of Advaitic thought and exhibit affinities to the attitudes, disciplines and the ideal of Advaita. He vindicates this thesis by illustrative quotations from the classics of the several systems the *raison d'etre* of their formulation being *adhikaribheda* and *rucinam vaicitrya*, qualificational and temperamental differences.

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